

So

Cur

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Indro

pong and the
and the
and the
and the

Translated out of Dutch into
English by Thomas
Barnes.

Romano, 18.

What things loever are
written for our learning.

Walter

The content of this booke.

Epistle.

The prologue to the reader.

A briebe summe of the byble.

Thre thinges necessarie for a man to knowe.

The x. commaundementes of God goodly expounded.

The prayer of the Lorde/oz the pater noster expounded.

Instruction of baptisme.

Instruction of Chyestes supper.

Instruction for alle states oz degrees and first howe the spirituall Prelates ought to vse them selues amongst the commen people.

Howe the commen people ought to behaue the selues towardes the prelates.

Howe the woꝛldely prelates as Emperours/kinges/princes/lordes/Justicers and officers ought to behaue them selues in rulyng oz gouernynge of theire subiectes.

Howe subiectes ought to behaue them selues towardes þe superiour powers.

How parentes/as father and moether

As is ought.

The table.

**ought to behaue them selues in rulinge
and bzinging vp of their chyldzen.**

**Howe chyldzen ought to obey their pa-
rentes oz elders.**

**Howe the Lozde and lady/master and
maistres ought to behaue them selues
towardses their seruauntes.**

**Howe seruauntes shall behaue them
selues towardses their lozdes oz ladyes,
masters oz maistresses.**

**Howe married men ought to behaue the
selues towardses their wiues.**

**Howe women ought to lyue with their
husbondes.**

Of the state of matrimony in general

Of the state of virginite.

Of the state of widowes.

Exhortacion to the rich of this worlde.

Exhortacion to the pooze.

Exhortacion to the handycraftes man.

**Exhortacion to religious oz deuoute
parsones.**

Exhortacion to the marchaunt.

Exhortacion to the husbandman.

**Exhortacion to souldiours oz men of
warre.**

Exh

The table.

Exhortacion to tolners oz custumers.

Exhortacion to bzurers.

Exhortacion to whozemōgers and fornicatours.

Exhortacion to dzonkardes.

Exhortacion to all sinners generally.

Exhortacion to all men in generall.

Instruction howe men ought to occuppy and exercise themselves in their dayly prayers/spys/in the moꝛninge when they ryle.

At night when they go to bed.

When men go to their worke.

When men are bounde towarde any Journey.

When menne come home agayne oz at their iourneys ende.

A prayer for Emperour oz Kinges.

For all teachers of Gods woꝛde.

For them that ligh sicke.

For all women bound with the lordes bandes.

For all men in generall.

For the Cite oz towne wherein a man dwelleth.

the table.

For all frutes of the earth.

Grace befoze meate.

Grace after meate.

Conclusion.

The prologue to the reader.



As much as all health/welfare and prosperitie of man consisteth in the perfect knowledge of God and of him selfe,

Hieronymus.

which knowledge euery man may haue boundauntly fynde in the moost holpe and sacred scriptures/as in a right cleare mirrour/and moost perfecte glasse/in the whiche all men ought to delyte and exercise them selues both daye & night, to the amendement of their lyues/and to the edifyinge of their neyghbours/chyldren/housholde or famylie.

Psalm.

And considering also that there are manye in these latter dayes (God amende it) which saye that they are good Chrystians/and in deede are nothinge lesse. I haue therfore taken vppon me after my simple vnderstanding and learning (wth the liuing God thowth his moost holy spirite mought vouchsafe to augment/ strengthen and encrease in me at all tymes) to set fourth and bringe to lyght a very compendious instruction/to the bettermente augmenting and setting fourth

Apocal.

The prologue.

fourth of the laude, praye, glozys and knowledge of God, and also to the edification, proffyte, vtilitie and amendinge of all men: and especiall to the youth, which are of a reasonable age & discretion. Which (as by dayly experience may be sene, through the negligence of their wicked and vngodly parentes) do so miserably and pituously rone astraye / in all maner of disorder, wantonnes, disobedience, lasciuiousnes and

Chrysost. in all kinde of vngodly liuinge. I saye
super m. vngodly parentes: for if they feared
theum ho: God in very dede, as faythfull **Christia**
meli. 49. ans ought to do, they wolde vnderstande
Aug. ad ly geue their vnderlinges chyldren, sub
pates. iectes, houtholde or familie, farre an os
7. 30. xxij. ther example, instruction and chasty se-
ment (euery one in his degree) for to lea-
de a Godly and christian lyfe: walking
in the loue and feare of God. But alas,
many parentes (which is greatly to be
lamented) knowe not them selues (so
farre is this miserable and wretched
worlderonne astray, and cleane oute of
course) wherein their true christianitie
consisteth

The prologue.

sisteth / or wherupon it is grounded
Neither knowe they any thinge at all
what it is to be a Christian. How e is it
then possible that they shulde instructet
teache, and geue good example vnto o:
ther / when they the selues do not know
the moost wholsome doctrine / woꝝkes
and wyll of their master and true guyde
of Iesus Chꝛist? Thinkinge them sel:
ues to be very perfect Christians / whē
they ones haue receyued baptyme; and
do not consider nor know what Iesus
sayde vnto Nicodemus. Except (sayth
he) a man be boꝝne of water and of the
spirite he can not come into the kinge-
dome of God by these woꝝdes might
suche Parsons learne to vnderstande
that we maye not onelye put or secour
trust in this that we be onely baptised
in water / as though we shulde thereby
become very Christians / wout hauing
any respect vnto any other thig beside.
But we must alter and chaunge oure
owne wicked and sinfull conuersacion
with a penitent & soꝝrowfull harte for
our offences / amēdig our lyfe & walkig
in the

Mat. xij.

John. 3

John. 4.2
and. vij.

Tit. iij

Roma. 6.
Coll. ij. iij

the prologue.

Ephē. liij. I feare & loue of God, accordig to þe spirite of a stedfast sayth / brynging fourth þe frutes of charitie towarde our neyghbours with all lowlynes and mekenes accordig to the voyce of our good and true shepharde Iesus Christ / in all lōg sufferaunce breaking our fleshly lustes and desires. Wh but howe farre are the moost parte of vs, frome this frutefull vertuous and moost holy christianitie?

Mat. xliij. Yea I dare well saye / if men may iudge the tre by the frutes / as christ sayth me mape / that there is a greates multitude which beere the name after christ / christians / which not withstanding, do far exceede the Jewes / Turkes / Sarazens / Heathen and Paynims in all kynde of abhominable wickednes and vngodly lyving.

For the Sarazens / Turkes and Jewes / are a great deale more carefull and be muche more diligence in obseruinge of the Lawe of their ydoll and seducer Mahumeth: then we are in the obseruing of our christen lawe. The Jewes do teache their Chyldeerne / as soone as they

the pzologue.

they can speake to rehearse and declare
þe law of Moyses euē by roote oꝝ wout
the boke. But we wretched catiues are
(truly to our greate rebuke and shame)
suche neglygente slouthfull and moost
wretched people/that we haue our chri
sten religion in no reputacion oꝝ esta
blishment/yea we set in a maner nothing
at all by it. Which holy and moost chris
ten religion/neuertheles God the hea
uenly father thzough his only beloued
sonne Iesus chzist full of grace and ve
ritie hath declared published and coma
manded vnto all men/ none excepted/
which thinge also we chzistians do pꝛo
mys sweare and adbow in our baptis
m to obserue and kepe all the dayes of our
lyfe. Nowe might men aske what ha
ue we swozne? and toherunto haue we
made our vowe and pꝛomis in baptis
m to the intente we might kepe the same/
and lyue as chzistians ought to lyue. I
answere, reader/search and ransake this
lytell booke/dilygently pꝛaying to god
foꝝ his Grace to illuminate thyne vn
derstandinge/and I hope thou shalt be
the better all the dayes of thy lyfe.

So A bypese

summe of the whole
Byble.

Of God.

Deut. vi
i. Tim. ii.
Gen. xviij.
Exod. xv.
Gene. i.
Psal. c. iij
and. x
Exod. iij.
Iere. ix
Roma. ix.
i. corin. xij



First the holy wryt-
tes of the bible teach vs that
there is one God almighty
that hath nether beginning
nor ending: whiche of his owne good-
nes did create all thinges: of whom all
thinges procede: and without whome
there is nothinge: which is righteous
and mercifull: and whiche worketh all
thinges in all after his wyll: of whome
it may not be demaunded wherefore he
doth this or that.

The creacion of man

Esay. xlv.
and. liij.
Iere. x. &
xlvij.

Then that this very God
did create Adam the first man after his
owne Image and similitude, and byd
ordayne and appoynte him lord of all
the

The lawe.



And that in the meane cea
son whyle the fathers looked for saluati
on and deliuerance promised/ because
mans nature is suche that he not onely
can not, but also wyl not confesse hym
selfe to be a sinner, and specially such a
Sinner that hath neede of the sauinge
health promised/ the Lawe was geuen
wherthzough men might knowe synne
and that they are sinners; when they se
that

Exod. xx.
and. xix.
Rom. 6

A bypese summe

that they do none of the thynges / that
the law biðdeeth or commaundeth thei
with so glad and wyllyng a mynde as
God requireth / but rather agaynst their
wylles, without affection, & as though
they were constrained wth the feare
of that hell which the lawe thzeateneth
sayinge: cursed be he that mainteyneth
not all the wordes of this lawe to kepe
them. And that this law was geuen to
the intent that synne and the malycie of
mens hartes beinge / hereby the better
known, men shulde the moze seruents
ly thyzst after the comming of Chyzst
which shulde redeame them from their
synnes. As it was figured vnto the Je
wes / by manye ceremonies / holtes and
sacrifices, w were ordeyned of GOD
not to the intent to take awaye synnes /
but to shewe and declare that he shulde
be put awaye by fapth in the saluacion
promised thozowe Chyzst: and whiche
nowe be put awaye by the cominge of
that Chyzst, whiche is the very hooft of
the fater / that taketh awaye all synne.

The coming of Chyzst.

The

Deut. 27.

Gal. iiij.

1. cor. iij.

Heb. x.

Joan. i

Luke. iij

of the whole Byble.

The comyng of Chyzt.



Last of all by the bookes of Gal. iiii.
the newe Testament; we are taught: Ephe. i.
that Chyzt whiche was promysed and Roma. v.
shadowed in the olde Testamēt; is sent Titum. 3.
of f father, at such time as he had deter Ephe. ij.
mined with him selfe; at suche tyme (¶ Roma. v.
saye) as all wickednes flozished. And Ioan. i.
thache was sent not for any mā's good
B woꝝkes

Briefe Summe

Cray. liij. worke (for they all were synners) but
1. John. ij. to the intent that he wolde truly shew
1j. Peter. j. the haboundaunt riches of his grace
Heb. ij. which he had promised.

The Lambe of God.

In the newe testament ther
for it is moost euidently declared that
Jesus Chyist the true Lambe & hoste/
is come to the intent to reconcile vs to
the father / payinge on the crosse the pun
ishment due vnto oure synnes: and to
delyuer vs from the bondage of the de
uell (vnto whome we serued throug
synne) and to make vs the Sonnes of
God / syth he hath geue vs þ true peace
Rom. v. and tranquillite of conscience / that we
John. iij. no longer doo feare the paynes of hell:
and. vj. which feare is put awaye by the fayth/
confidence and assuraunce / that the fa
ther geueth vs drawinge vs vnto his
sone. for that fayth is the gift of God/
whereby we beleue that Chyist is come
into this world to saue sinners: which
is of so gret pyth, that they which haue
it / desire to perfourme all the duties of
loue to all mē / after the exāple of chryst.
Ths

of the whole byble.

The holyghost.

For sayth ones receued/ God

geueth his holyghost/ wherwith he to: i. cozin. i
keneth and marketh all that beleue: W and v
is the pledge and earnest that we shall
surely possesse euerlasting lyfe/ and that Ephesi. i
geuely witen vnto our spirite/ & gra-
teth this faith in vs/ that we be the son
nes of God: pourig therewith that loue Rom. viij
in our hartes whiche Paule describeth and. v
and, setteth out to the corinthians. By
that faith and confidence in Chzst/ W i coz. xij
by loue is mightie in operacion / & that
sheweth it selfe thow we the woorkes of Gala. v.
loue, sterig men therto/ but that (I say)
we are Justified: that is/ by that faith/
Chzsts father (which is become ours Heb. i
also thow we that Chzst our brother) if coz i
counteth vs for righteous and for his Titu. i
sones: imputing not our sinnes, vnto vs
thow his grace.

Good woorkes.

To conclude / he came to the
intent that we beynge censed from our
wicked and abhominable sinne/ & since

B. ij. ended

A byese summe

Luke i
Eph. ij.

tified vnto God the father: that is has
lowed vnto the ble of the father to ex-
ercise good woorkes/ and forlaking the
woorkes of the fleshe/ shulde frelye serue
in rightuousnes and holynes all our ly-
fe longe: tho we good woorkes whiche
God hath ordeyned to þ intent that we
shulde walke in them/ declaring our sel-
ues therby to be surely called vnto this
grace/ to woorkes who so euer hath not/
declareth þ he hath not sayth in Christ.
Christ our master.



of the whole Byble.

Unto whome we must come/
and folow him with a cherefull harte/
that he may instruct and teache vs: for
he is oure master/ meke and humble of
harte: he is oure example of whome we
must learne the rule of good liuing: fur
ther he is our priest/ hys bisshop and o-
nely mediatur/ which now sitteth on
the right hande of **G D D** the father, is
oure aduocate and prayeth euer for vs:
which will vndoubtedly obteyne what
soeuer we desyre ether of him or of his
father in his Name : If we beleue
that he wyll do it : for so hath he pro-
mised. Let vs therfore not doubt/ al-
though we sometime sinne/ with a con-
fidence to come vnto him / and wyth a
lyuinge and vndoubting fayth that we
shall obteyne mercy. for therfore came
he to thyntent to saue sinners/ neyther
requyrez he anye thyng more of vs/
then to come vnto him without feare.

This is that Chyist Iesus/ whiche
after he hath kylled the name of sine w
the byeth of his mouth, shall sitte in his
Majestie and Judge all men geuyng i. Cor. 6.
B. iij. vnto

Mat. xxi.
and. xxiij.
John. 18
Eph. 6
i. Pet. ij
Heb. iij.
i. Tim. ij.
Heb. xij.
i. John. ij
Roma. vi
Jon. xiiij.
Heb. iij.

i. Tim. i
Mat. xi
i. Test. ij.

A byese summe The Iudgement.



i cor 6 vnto euery one the woꝝke of his body
 Mat. xxv according to that he hath done, whether
 it be good or bad: and that shall say vnto
 to them that shall be on his right hand.
 Come ye blessed chyldꝛen of my father
 inheret ye the Kingdome prepared for
 you from the beginning of the woꝝlde:
 And vnto them that shall be on his lyfte
 hande/departe from me ye cursed into
 euer

'of the whole byble.

uerlasting fyre: which is prepared for i/cor. 9
the deuell and his aunghels. Then shall
the ende come: and he shall deliuer vs
the kingdome to God the father.

To the intent that we shulde knowe ij. Pet. i
this, by the goodnes of God, woozking
by his holy spirite, are the holy wryttings
of the byble geuen vs: That we shulde
know (I say) and beleue that there is o Non. xviij.
ne God: and Iesus Chyiste whome he and xx
hath sent: and that in beleuig we shulde
haue euerlasting life thozow his name.

An other foundacion then this can no i. cor. iij
man haue: and sayncte Paule desireth
that he beholdē a cursed that preacheth
any other sayth and saluacyon, then e Gal. iij
nely by Iesus chyist: yea although

it were an aungell of heauen.

For of him: and thozow him,

and for him are all thynges

to whome, with the father

and the holyghost

be honour and

glozy for euer

uermore.

Amen.

Roma. xi.

A chriſtian inſtruction
Thre thynges are nedefull
and expedient for a man to knowe
to his ſaluacion, after that he
is ones come to lawfull or
reasonable age and vnder-
ſtanding.

firſt.

A man muſt knowe what he
ought to doo / and what he
ought to leaue, to the intente
that he may knowe which is
good / and do the ſame; and that he alſo
may know which is euill / and leaue the
ſame. And this do the .x. commaund-
mentes of God teache hym / called the
law geuen by Moſes

Secondly.

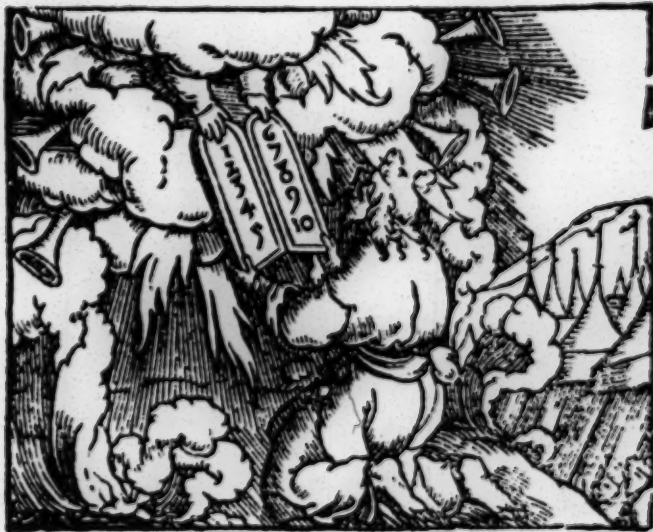
When a man doth ones fele that he
of his owne ſtrength and power, is not
able to do or to leaue theſe thinges w-
out the helpe of God (for the ſcrip-
turs is written to the Romaynes / can not
fulfull the Lawe) that he maye knowe
where and by whome he may obteyne
help

Foꝛ all parsonnes?

helpe, comfozte, remedye and grace, foꝛ
to fulfyll the lawe. foꝛ he muste be all
fulfilled so that ther may not be one No
te oꝛ tittle vnfulfilled. And this techeyth
him the holy chzisten belefe oꝛ Crede.

And fynallye/ when a man percepueth
his belefe oꝛ fayth (in whiche all depen
deth and consisteth/ to be to feable and
weake/ that then he may knowe where
and by whome he may take his refuge
to be holpen and strengthened therein.

And this teacheth him the pꝛayer of
our loꝛde Iesus Chzist.



Christian instruction

Exod. xix

Roma. iij.

Concernynge the befoze named first article: sayncte Paule to the Romaynes in the. iij. chap. sayth on this wyle: By the lawe (sayth he) cometh but the knowledge of sinne.

Therfoze because that no man shulde boaste and haunte him selfe of his vertue and holynes, but rather with all humilitie, lowlynes and mekenes, knowledge and confesse wth the publicanes howe wretched synfull and miserably he is. I do therfoze particularly declare and set befoze al mens eyes: the. x. commaundementes of our Lorde God als mighty geue vnto Moyses in two Tables made of stone, wherof that euery table (as Iosephus describeth) particularly conteyneth fyue commaundementes: In oze by the which two tables (as

Antiquit. li
b. 3. cha. 6

it were in a cleare mirrour oze glasse) euery man may most easely see, fele and perceaue the whole estate of his harte.

For all parsones.



The fyrst commaundement of Here. b
 fyrst table teacheth feare/ loue/
 fayth/ hope / and sure confidens
 ce and trust in God about all thinges, &
 soundeth thus.

I am the Lorde thy God/ Exo. xx. a
 whych haue brought the out and. ii. j. r.
 of the lande of Egypt fro the
 house of bondage/ thou shalt
 haue none other Goddes in
 my sight.

A christian instruction

That is.

Thou shalt onely praye in spryite &
Mark.xij veritie vnto God the creatour, ruler &
Deut.vi preseruer of all chinges. Thou shalt
and.xxx.b loue the same Lorde God wpyth all thy
harte, wpyth all thy soule / wpyth all thy
mynde / wpyth all thy strength. Thou
shalt put thy trust, sayth, hope and con-
fidence in him onely. Thou shalt loue
him aboue all chinges. Thou shalt
feare him and serue him onely with all
thy harte / with all thy minde &c.

Now / where as I do heare saye / serue
him onely, ye may not vnderstande but
that seruautes are bounde to serue their
masters / and subiectes their superiour
powers / wpyth such lyke with all due re-
uerence.

Agaynst this commaundement do,
All they which put their trust, cōfoster
refuge, confidence and mooste speciall
succour & hope moze in any creatures
(how holy soeuer they be) then in God
the father almightie / thzough his only
and derely beloued sōne Iesus Chyzt
our lorde,

Thy

For all parsons.



The second commaundement teacheth an inwarde beholding of the invisible thinges of God (that is his euerlasting power and Godhead) by the meditation, beholding and consideringe of the vpsible thinges, made and created by the infinite power of God, and soundeth thus.

Thou shalt make the no grauen ymage nor any similitude

Exo.xx.b
Leuit.xvi

A chʒistian instruction

li:ode/neither of it that is aboue in heu-
uen / noʒ of it that is beneth vppon the
earth / noʒ of it that is in the water bnd
the earth / wooʒship them not, noʒ serue
them not: foʒ **A** the loʒde thy God an
a gelous God visitinge the sinne of thy
fathers vppon the Chʒylozen vnto the
thirde and fourth generacyon of them
that hate me: And do mercy vppon ma-
ny thousandes: that loue me and kepe
my commaundementes.

That is.

The loʒde God foʒbiddeyth not
the makinge of Images oʒ sympleti-
des so farre fourth as they be not ad-
sed. But he doth foʒbidde the Idolatry
supersticion and false relygion which
these foolyshe, bzayneles, frantpke an
mad people haue vled and yet in many
places (God amēd it) do ble in rūnyng
and gadding with them by the streete
bearinge them on their sholders / cor-
rūge and cʒyngelike madde people
and lyke Turkes heathen and infidels
whi

Foz all parsons.

(whiche knowen not **GOD** in dede) in
settinge them in their churches/houses
and els where, in lighting of candelsta
pers and kneeling and crouching befoze
them, in gytyng and attayping of them
wyth beluet/sylke/ &c. sufferinge in the
meane ceason our euen Chzisten to per
rish foz colde and foz lacke of succour.

Saynt Iohn also repzehendeth them **Ihon. 6.**
saying: Babes kepe poure selues from
Images oz similitudes.

Lykewise the Prophet **Clay** sayeth.

GOD sayth he is gelous, he wyl ge **Ezay. 42.**
ue his Power to none other / neyther
his honour to the Gods.

Agaynst this commaundme
ment do.

All they of whome the Prophet **Ieres Jerem. 10.**
my wyrteth in diuerse places / they **1 And. iij.**
say (whiche fozlake and leaue **GOD** and
ronne heare and there to Images and
Symplytudes made of stone, woode
golde and syluer, foz to obteyne com
forts helpe, and remedy. Neyther are
they

Christian instruction

Sapi. 13. they ashamed to speake wpth hym that
is without soule / and to call for health
vnto him that hath no myght / and call
for lyfe vnto the deade.



Leuit. xix **T**he thyrd comaūdmēt teacheth
Ecc. xxij to extolle laude, prayse and with
Psal. 112. all reuerence to Magnifye the
Iester. 13. moost blessed name of God / and souns
Dan. 2. 3 deeth thus.
Deut. 5 **T**hou shalt not take the na-
Leuit. 24. me of the Lorde thy God in
vayne

Foz all p̄rsonēs.
vayne. Foz the lordē shal not
holde hym vngiltie that taketh
his name in vayne.

That is

Thou shalt in no wise sweate noz **Leuit. xiij**
curse, but the saying shalbe yea, yea, and **Mat. v**
no, no. Feare and tremble when thou **Jacob. v.**
namest the same. And be not ashamed **psal. lxxiij**
to confesse the same name before men, **cxij. c. xv**
but laude, prayse, blisse and call vpon
the same moost holy name. If thou art
in daunger oz in any neede, take your re-
fuge to the same name of the almighty
God, as to a moost sure anchor.

Agaynst this commaundement.
Do all they whiche foz a light matter, **Ecc. xxij**
do name the same moost holy name of **Leu. xxij.**
God, Curse, sweere and blaspheme by **i. Coz. vi.**
the same, in sickness oz aduersitie. And
they also, whiche vse the same name to
sorcery oz witchcraft. And they which
attribute, reken oz accompt all honour
vnto them selues.

E for

Chyistian instruction

Furthermore all they that take God
to witnes in a false matter. And they
which do not stedfastlye trust and belea-
ue to be true all that which God
hath spoken and taught. Or
they which eyther do heare
or se the same moost holy
name despyled and
dishonoured/and
do not withstand
the same to
the bitter

Heb. vij

most of their power. But to sweare in
a iust cause to Gods honour and
to the profit of thy neyghbour,
being therto required by
the iustice or officers
is not forbiden
here.

The

For all parsones.



The fourth Commaundemente Mat. xij teacheth to haue a quyet harte i. Cor. x in God/ceasing from all bodelye Rom. v. labour/and soundeth thus. Ezay. lviij

Remembze the Sabbath Exo. xx. b day that thou sanctisye it. Syxe dayes & xxij. b shalt thou labour and do all thy worke: But the seventh day is the Sabbath of the lord thy God.

That is.

C ij Cease

Christian instruction

Cease from all bodely labour and
trauayle / and frome sinne / and do good
resting in God / hearing his worde / and
set rightuousnes befoze thine eyes / all
the dayes of thy lyfe: suffering hym to
wooke thy health & saluacion thzough
Jesus Chyist / and rest in him.

Syxe dayes mayest thou labour and
do all that thou hast to do: But the se-
uenth daye is the Sabbath of the lord
thy God / in it thou shalt do no maner
of worke: Nether thou nor thy sonne /
nor thy daughter nor thy seruaunt / ney-
ther thy cattell neyther yet thy straun-
ger that is within thy gates. For in sixe
dayes the lord made heauen and earth
and the sea, and all that in them is: and
rested the seuenth day. Wherfoze the
lord blessed the seuenth day and hallo-
wed it.

Mat. xij Christ sayde / it is lefull to do good
and. xij. on the Sabbath daye. Therfoze the
Clay. lvi. sonne of man is lord euen of the Sab-
bath daye. The lord sayth by his Pro-
phet: Kepe equite and do ryght. &c

Blessed

Foz all parsones.

Blessed is the man that doth this / and
the mannes chyldre whyche kepeth the
same.

He that taketh hede that he vnhal-
lowe not the Sabbath (that is) if thou
kepe thy selfe that thou do not euell foz
to vnhalowe the Sabbath / but to ful-
fyll my couenaunt (sayth the lord) then
shalt thou be called to the pleasaunt ho-
ly and glorious Sabbath of the lord.
Where thou shalt be in honour: so that
thou do not after thine owne Imagi-
nation / neyther seke thynne owne wyll / Heb. xiii
noz speake thine owne wordes.

Let vs feare therfore (sayth Sayncte
Danle) least anye manne fozsaking the
promes of enteringe this rest / shulde
seme at any time to haue bene disapoin-
ted. foz to vs is declared the Gospell,
as well as to them. But it pzoffited
not them that they hearde the woorde.

Because they that hearde it / coupled
it not with sayth. foz we whiche haue
beleued: do enter into this rest. &c. that
is to say, into eternall lyfe, which chyzt
the

A chzistian instruction

**the lord of the Sabbath hath obeyed
for vs.**

Agaynst this commaundement do.
All they which vppon the sondays/ yea
at all times when they can oz maye/ doo
not heare gods woꝛde/ foꝛ to be taught
and instructed by the same. And they
whiche onelye trust vppon their owne
wisdome. They which attribute their
good woꝛkes (in case they haue any) to
them selues: and not to God. Also they
which spende and consume their time/
vppon Sondays and other dayes in
flothfulnes / in dzinkinge dzonke / in
bayne talke / in dicing / carding / gaming /
fighting / dauncing and such lyke wyces
kednes abusing the day and tyme: As
by experience dayly may be sene / at fays-
res / assemblies / banquettes and feastes /
where as menne haue greate delyte in
harpes, rebeckes / fiddels / tabzettes / flu-
tes pipes and much dzinkinge: but the
pooze are litle remembꝛed oz regarded.
And spend and wast thus their tyme in
all disorder & vngodly lyuing: where as
they ought on suche dayes moost of all
to

Clay. v

For all parsones.

to hear Gods word/to distribute their
almes to the poore,to visite the sicke/ to
prayse and thanke God and to confesse
and bewaile their synnes whych they
all the weke befoze haue committed.



The first commaundement teacheth to be subiect and obedient
vnto our elders: as fathers and
mothers and superiour powers wth
all humilitie and lowlynes/ alwayes in
the feare of God and soundeth thus.

Deut. xxi
gene. ix
Eccle. iij.

Tit. iij

Ro:

A chꝛistian instruction

Mat. xvi

Honour thy father and thy mother, that thy dayes may be longe / in the lande which the loꝛde thy God hath geue the.

That is.

Eccle. vii.

Honour thy father and thy mother frome the whole harte / and forget not the sorrowfull trauxple that thy mother had with the, remembꝛe that thou wast boꝛne thozow them / & howe canst thou recompence them the thinges that they haue done foꝛ the? Sayncte Dau:

Ephe. v

Mat. xv

Mark. vii

le sayth: honour thy father and thy mother: this is the first commaundement þ̄ hath any pꝛomes: that thou mayst be in good estate / and lyue longe vppon þ̄ earth. By this cōmaūdemēt Chꝛist teacheth vs not onelye to haue our father and mother in reuerence / & to obey the, but also to minister vnto their necessitie. The chyldꝛen of wisdome are a cōgregation of the rightuous / & their exercise is obedient and loue.

Eccle. iii

Hearc me your father (o my deare chylꝛ)

Foz all parsones.

chyliden) and do thereafter, that ye may
be safe. foz þ lozd will haue the father
honoured of the chyliden / & loke what
a mother commaundeth hir chyliden to
do/ he will haue it kept. Who so honou-
reth his ffather, shall haue iope of hys
owne chyliden: And whan he maketh
his prayer he shalbe hearde. He that ho-
noureth hys father / shall haue a longe
lyfe: & he that is obedient foz the lozds
sake/ his mother shall haue iope of hym.
He þ feareth the lozd, honoureth his fa-
ther & mother / and doth the seruice as
it were to þ lozd hi selfe. Honour þ fas-
ther, in dede/ in worde/ & in all pacience
þ thou maest haue his blessing. foz the
blessing of þ father buyldeth þ houses of
þ chyliden; but þ mothers curse roteth
out þ foundacions. He þ forsaketh his
father shall come to shame: & he þ defis-
eth his mother is cursed of God. My
sone perfourme þ woozkes w louinge
mekenes / so shalt thou be loued aboue
other men/ and shalt finde fauour in þ
syght of God. Honour the elders
that haue cure of soules/ as pastoures/
curate

A chryſtian Inſtruction

Curates, Priests, Scholemasters, declarers and preachers of Gods worde, yea thou shalt honour them with double honour: that is, we ought not onely to be obedience vnto their doctrine and learning, but we are also bound to find them bodely fodde / sustenance and all other necessities.

Deut. .23. The scripture sayth, thou shalt not
Mat. x. a mowell the mouth of the oxe that creaw
deth out the cozne: And the labourer is
wozthy of his rewarde.

i. cor. ix. b Submyt your selues also vnto the
Heb. xiiij higher powers, as Emperour, / Kinges
Rom. xliij princes and rulers: and geue them such
a. and . b tribute, tolle / custome and honoure as
is due to them: And in lyke case to thy
lozde oz lady, master oz maistres, alway
es with the feare of God.

Eccle. liij. Agaynst this commaundement do.
All they which are ashamed of their el
ders in their pouertie and nede, oz they
which angre them, vexe them, curse the,
murmur, grudge, oz are rebell agayn
them. furthermoze they which flaun
der and blame ths mynisters of Gods
worde

For all parsonnes?

1002r.

Item all they whiche make any tumulte, dissencion or debate agaynst the superiours, yea although they wer wicked.

They which wyll not obey their Master and Mastres. They whiche wyll not ryse vp before a graye heade, nor giue reuerence vnto the aged.

i. Pet. ii.
Leuit. xix.
Eccle. vii.
i. Tim. v.
ij Reg. ii.
Gene. iij.
Roma. xij.



The sixth commaundement teacheth
peace, vnitie and quietnes with euerie
man

Christian instruction

Mat. xxij. man whether it be frende or foe, and
Heb. xij. soundeth thus.

**Thou shalt do no
murther.**

That is.

j. Peter. ij Thou shalt beare no rancour / enuy
or malice in thy harte: thou shalt not
chide, fight, mocke nor scoone with any
man.

Mat. v Thou shalt not bakbite neyther desir
e to be auenged. Wylle and wish them
good that do euell. Blesse them that cur
se you. Be not hinderfull to anye man
in woorde / thought / or dede, that you
may be perfect chyl dren of your father
whiche is in heauen. For he maketh the
Sunne to ryle both on þe euell and on
the good / and sendeth his rayne on the
iust and on the vniust. He that loueth
not his brother, abideth in death. Who
soeuer hateth his brother / is a murthes
er. &c.

i. Pet. iij Agaynst this commaundement do
all they whiche abenge one euell with
an

For all parsons.

an other. Which are wroth and angry
with their neighbours. Which they
prouoke/ mocke/ deride or dispise their
Christian brother. Which they prayde
their neighbours/ casting the their fautes
in their teth. Which they forgeue not their
Ennemies, and pray not for them.

Which chide, bzaule/ fight and such ly-
ke. And he that doth all these before nam-
ed thinges / doth not onelye agaynst
this commaundement: but also all they
which do not let hinder/ correct and to
their power, punish these before named
guels. This commaundement is not

transgressed by rulers & iusticers

in that they vse the swerde of

Iustice rightfully in pus-

nishing of the wic-

ked and in des-

sending of

the good.

Lactancia
us de vero
cultu. lib.
vi. capi. xi

Rom. xij

The

Christian instruction



Cap i. The ſeuēth commaundement teacheth
 Math. v Shamefastnes / honeſtie and Chaſtities
 Pzo. xxij both in woꝝdes / dedes and thoughtes
 and ſoundeth thus.

**Thou ſhalt not cominyt
 adultery.**

That is.

Ephe. iiij Kepe your ſiue ſences from want
 ii. Tim iiij nes / and from the woꝝkes of all maner
 of vn

For all parsons.

of uncleannes. Aboyde and eschue all
excesse of deyntie meates and drincke. Ezech xvi
Esche also all felnes and the occa-
sions which may prouoke to wanton-
nes and uncleannes.

Christ sayth, ye haue heard how it was
sayde to them of olde tyme. Thou shalt **Mat. 5**
not commit adultery: But I saye vnto
you, that who soeuer loketh on a wyfe/
lusting after her, hath committed adul-
tery with her already in his harte. And **i. cor. vi**
saynt Paule sayth: knowe ye not that
your bodies are the membes of Chrys-
te: shall I nowe take the membes of
Christ and make them the membes of
an harlot: God forbidde. Doe ye not
knowe that he that coupleth hym selfe
with an harlot is become one body: for
they sayth he) shalbe two in one flesh.
But he that is ioynd vnto the lord is
one spirite. Flye fornication: Euerye
sinne that a man doth, is withoute the
body: but he that is a fornicatour, syn-
neth agaynst his owne body. Ethernally
knowe ye not that your bodies are the
temple of the holyghost: which dwelleth
in you

A chriſtian inſtruction

ſeth in you/whome ye haue of God.
And howe that ye are not your owne
foꝝ you are deuely bought. Therfoꝝ
glozpfy God in your bodies & ſpirites
Heb. xiiij. which are Gods. Let wedlocke be had
in pꝛice in all poyntes, and let the chanc
be be vndeſpiled: foꝝ whoꝝ keepers and
aduouterers God will iudge.

Agaynſt this commaundement do.
All they which beſide laufull matrimo
ny haue any carnall copulation, oꝝ com
myt any vncleannes with vnlyke crea
tures agaynſt nature / and agaynſt the
lawe of God. Suche as ſtirre, moue oꝝ
pꝛouoke other perſons to lechery and
vncleannes/with ſonges/ballettes/ Ridi
dels/vncomely language/baudy woꝝ
des/gꝛſture, countenaunce/ felinge and
Amos. vi. gropinge. They which do not auoyde
oꝝ eſchue all gloꝛy/dꝛonkenneſſe/out
rage/pꝛelneſſe & all fleſhly deſiers: foꝝ
ſuch vices prouoke to all kynde of vnc
chaſte liuing. And vnder this comma
dement is comprehended rauifhing of
women/whoꝝ hunting/ baudy places/
& howes/diſhoneſt houſes in a towne oꝝ
Cyꝛis

For all parsones.

Citie: which are denues of theues and
robbers / to the destruction of mennes
goodes / bodys / and soules. And they
whiche commit these enozmies and
wickedneses are not onely giltye herin,
but also all they which suffer them / and
do not perturbe / let oz hynder them to
their power.

Rom. i

Josue. vii
Gen. xxi



The eyght commaundement teacheth
lybertye / mildenes and thzough' abzo
ken

i. Cor. ix
p. 20. xvi

A chzistian instruction

ken spirite not to esteeme riches: & souereth thus.

Thou shalt not steale.

That is.

Matth. 23

Be hinderfull to no man, but forther, helpe, counsell, parte and distribute gladly of all that which thou hast receyued more of God then other men: whether it bein woorldly goodes and tempozall substaunces: or in spirituall giftes: as learning, wisdom and good counsell. Yea giue to him that asketh: & from him that wolde bozrow, turne not thy face.

Mat. 23.

Mat. 23.

Chzist sayth: steale not. Defraude of begyle no man. If any man will sue at the Lawe: and take thy coate from thee: let him haue thy cloke also.

1. Cozi. 13.

Paule also sayth: now is there utterly a faulte amonge you: because ye go to lawe one wth another. Why rather suffer ye not wrong? why rather suffer ye not your selues to be robbed? Yea even your selues do wronge and robbe: and that the byethern.

Eph. 4.

Let him that did steale, steale no more:

bu

For all parsones.

but let him rather labour with his hand
des some good thing, that he may haue
to giue to him that needeth.

Agaynst this commaundement do.

All vsurers, and they that craftely de-
fraude, deceiue and begile their neygh-
bour, whether it be priuely or apertly.

And they which do pyll and poll other
men of their goodes, by false leatning/
processe, weyght, measure, copie, ware

or marchaundise. Also they which kepe *Leuit. xix*

a way or withhold the labour of their e-

uen Christen, or deny the debte whiche

is due. They whiche do se their neyghbour

in neede, and wyl not helpe or succoure

him to their power. *i. Roan. ii.*

They that do not defende the losse of

their neyghbour to their power.

And in this commaundement is compze-

hended all strife, debate and variaunce

for splyth luttres sake. Finally, all that

whiche in any wise may

apparteine to auar-

ice or conuersi-

ngs.

Id. ii.

The

Christian instruction



Dan. xiiij.

Psal. vij

lxxij. lxxiij

xcvi.

Heb. xij

Pro. xxv.

The nynth commaundement teacheth alwayes and every where to be righteous iust, true, & by right in wordes, without al doublenes of harte, and sounderly thus.

Thou shalt beare no false witnes agaynst thy neyghbour.

That is.

Thoyde all yea and speake alwayes the truely

For all parsones.

truth wout respect of money, goodes,
giftes, rewardes, mede/dede, fauoure/
frendshippe oz hatred/alwayes w steds
fastnes. Also fearig no man/not regar-
ding the losse of body oz goodes. Judge
alwayes rightfully without exception
of parsones. Refrayning thy tongue i. **Pet. iij.**
frome euill talke / and thy lippes that
they speake no gyle: eschewing euell, & **Mar. iij.**
doing good. For of euery ydell worde
that thou hast spoken, must thou geue
account at the day of Judgement. Let
no fylthy communicacion procede oute
of thy mouth, but þ is good to edify w:
all. Let all bitternes, fearfnes, w:ath/
roaring and cursed speakyng be put a-
way frome you. Let no fylthines, folish **Eph. iij.**
talking noz iesting (which are not com-
lye) be ones named among you; but ras-
ther geuyng of thanks. **Eph. v.**

Agaynst this commaundement do. **Math. x**
All they which hyde / couer / cloke oz do
no: declare the truth. Or they which
falsely do enterprete oz expound Gods
most blessed worde / turning / w:astnyng /
& w:pythying the same / to their insaci-
D. iij. bls

A chriſtian inſtruction

Sapi.i

Eccle.v

Eccle.ij

ble greedenes/auarice & couetouſneſſe
not to the honour of God, noꝝ to þe ed-
fying and learning of their neyghbour
They w falſely do lye in þe law/ before
the iuſtice oꝛ els where. They þe ſpeake
w two tōges. They þe boalt the ſelues
in their euell, and other in their wicked-
nes. They þe beate the fire in þe one hand
and the water in: the other hand/ being
double of harte/ oꝛ wauerig w all wiſe-
des/ as traytours are wont to do.



For all parsones.

The tenth commaundement teacheth to dyspyse all transytorye thinges, and not to couet or desyre þ thing which is thy neyghbours, and soundeth thus.

Thou shalt not desyre thy neyghbours house / nor his wyfe / nor hys seruaunt / nor his mayde / nor hys Oxen / nor his Ass, nor any thyg that is thy neyghbours.

That is.

Let your conuersacion be without **Luke. xij**
couetousnes, and be content with that **Heb. xij.**
ye haue already, and couet not þ thinge **Tim. vi**
which an other doth possesse, but hauig
foode and rayment (not further regar
dinge transytorye thinges) seke / desyre **Collo. iij.**
and wyth for the thinges which conty
nue and endure for euermore. What so **Mat. vij.**
euer you wolde that men shulde doo to
you, euen so do to the. To loue a mans **Mark. xij**
neyghbours as hym selfe is a greater
thinge then all burnt offrynges and sas
crifices.

Be

A chzistian instruction

i. Tim. vi Be not ouercome with lust, for the care
of this worlde, and the deceiptfulnes of
riches choke the worde. Godlynes is
great riches: if a man be content wyth
that he hath. For we brought nothing
into the worlde, and it is a playne case,
that we shall cary nothing out. When
we haue food and rayment let vs there-
with be content. They that wil be riche
fall into temptation and snares, and
into many noysom lustes, which draw
ne men in perdition and destruction.

For courtesies is the roote of all eu-
ell, whiche some lusted after, they er-
red from y^e fapth, and tangled them sel-
ues with many sorowes.

Agaynst this commaundement do.

All they which thzough an insatiable
couetous harte, not onely do steale and
robbe by force, violence or otherwise:
but also they which with an inward des-
ier wold do the same in case it were pos-
sible to them, or that they could bring
it to passe. For our sauiour Chzist saith
him selfe in the Gospel that not onely
he which hath to do with an other mans
wife

Mat. v

For all parsonnes

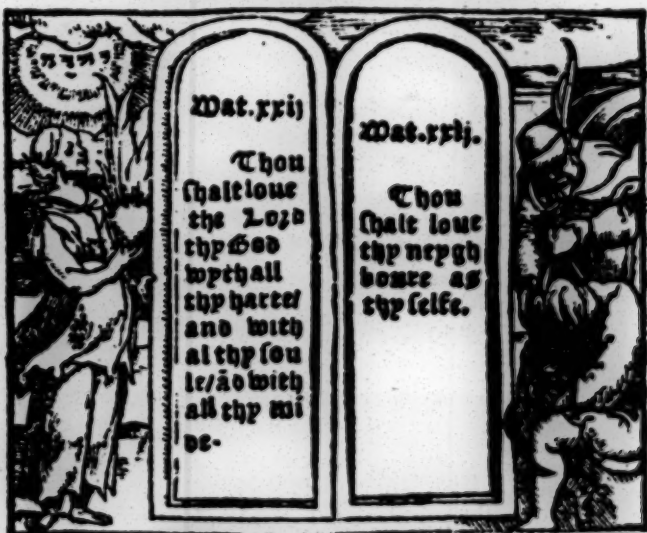
Wife is an aduouterer: But also he lo-
ueth on an other mans wife, lustinge
after her hath committed aduouterie
with her already in his harte. Thus
than is this last commaundemente of
soneyng and desiringe the full summe
and cōclofion of all the other befozena-
med commaundementes. Ecclē. xi

God sayth, Deute. vi

These wordes which I commaunde
the this day, shalbe in thyne harte / and
thou shalt whet them on thy childzen /
& thou shalt take of them when thou
arte at home in thy house, and as thou
walkest by the way / and whan thou lys-
est downe / and whan thou ryst vp: &
thou shalt binde them for a signe vpon
thine hande: and they shalbe papers of
remembraunce, betwene thine eyes, and
thou shalt wyte them vpon the pos-
tes of thy house / and vpon thy gates. Deut. xii

Take hede / and heere all these wordes
whiche I commaunde the that it maye
go well with the: and with thy childzen, Deut. vi
after the for euer. See thou doo that
which is right in the sight of thy lord /
that

A chꝛistian instruction
that thou maye prosper. Ye shall not
do after all the thinges that seme good
in thine owne eyes: but what soeuer I
commaunde you shal do: and put nought
Deu. xxx. therto nor take ought thersfrom. Curs
bii. sed be he that maynteyneth not all the
wozdes of this law to do them.



These befozenamed tenne com-
maundementes did the Lord
God gyue vnto Moyses hye
seruaunt (as we haue befoze declared)
in two tables made of stone. Wherof
i. Reg. viij.
Luke. x
Math. xij

For all parsones.

In the first is comprehended or conteyned the first chefeft and moost princypall commaundemente / of the whiche Christ speaketh / sayng : Thou shalt loue the lord thy God with all thy harte / with all thy soule and with all thy mynde. This chefe commaundement and summe of the first table, comprehendeth in it fyue other speciall commaundementes / in the which we may knowe and learne / what we ought to do / and to leaue / in that whiche concerneth or toucheth God our heavenly father.

And in the seconde table is comprehended the seconde commaundement / lyke vnto the first, that is to saye: Thou shalt loue thy neyghboure as thy selfe.

That is

What soever thou woldest that other men shoulde do to the / do even the same vnto them. This commaundement comprehendeth also in it / fyue other commaundementes, in the which we may learn to knowe what we ought to do / & to leaue, in that concerneth or toucheth our euil Criste or neyghbour. Rom. xiii

So

A christian instruction

So that in these two commaundementes are comprehended the whole lawe and prophetes. And every man maye lightly perceiue that therein / although the wordes are fewe) are very playnely and perfectly declared / all kinde of good workes and commaundementes / which in any wise might be commaunded or geuen to any man / both for to leade a vertuous and Godly lyfe towards God / & also howe to vse and behaue our selues with our neighbour, both to lyue and to dye. And who soeuer shall do his uttermost diligence to the obseruation and keeping of the same / he shall not neede to rest one hour in the whiche he might say / what god workes might I do / which might be gratefull / pleasant and acceptable vnto God? Repther le: no man maruaile although he fynde not here commaunded that we shuld do anythig to our own behoufe: but that we shulde do it to the behoufe of other / that is: first to God and after that to our neyghbour. So that although (in maner of speakinge) a man were

For all parsons.

Were blinde yet notwithstanding maye
he easely herre/se and fele that the ful
filling of the lawe doth consist in loue
and charitie. I meane not loue and cha
rite towards our selues, but towarde
other. Wherby it maye iustly be sayde:
He lyueth best, that liueth to other. As
gayne, he lyueth worst, that lyueth to him
selfe. And therfore maye easely be spied
how fewe there be which lyue well and
vertuously. To the whiche the prophet
David and, S. Paule iustly say: Ther
is not one that lyueth as he ought to
lyue, no not one, according as the before
named tenne commaundementes doo
require.

Psal. xliij.

liij.

Roma. iij.

Here might a man aske.

What remedy then? Is ther no man
that lyueth as he ought to do? And it is
writen in the lawe: Cursed be euery
man, which continueth not in all thin
ges that are writen in the booke of the
lawe, to do the. Who then can be saued?
Shall we all be dāpned? Heare the say
inge of .S. Paule: God (sayth he) hath
comprehended al men vnder sinne and
that

Gal. iij

Deu. xxvij

Roma. xij

an. iij.

Christian instruction

Act. xiiij

that by and through the lawe which geueth vs the knowledge of our sinnes; to the intent that he shulde haue mercy on all men: And that through sayth in Iesu Christ our redeemer. By/in and through whome, al that the carnall me were not able in the fullfyllinge of the lawe; is now all fullfilled and wholly finished for vs, through his precious death. Manquishinge/helle/sinne/dwell and euermoring death.

Concerninge the seconde aptycle befoze rehearsh. D. S. Paule to the Galathians in the thirde chapter sayth. The rightuous lyueth by fayth.

Rom. x.

Then of necessitye a man must beleue if he will be founde rightuous before God. And for as muche as the same sayth or belefe must come through the hearinge of that which men ought to beleue: Gyue care/learne and vnderstande in the instruction folowing/ called Sibolô Apostolozû, all þa Christian is cheefly bounde to beleue. **Whiche is deue**

For all parsons.

Indeuyded into thze partes; euen lyke
by the same is acknowledged thze par: 1. John . 8
sones; in one indiuidible Godheade o2 Gen i
Deirie.



The first part of the Chzisten fayth
o2 beleue; maketh mencion of the firste
parson of the holy trinite; God the hea
uenly father; and soundeth thus.

I beleue in God the father Malach 2
almighty maker of Heauen Here xxxii
and earth.

That is.

3

Christian instruction

Exo. xv.

Heb. xij

Eph. i.

Heb. i

**Exo. xxx.
liij.**

Eph. i. 2.

Deut. vi

Psal. ij.

xxxiij.

Mat. xxij

I know, thinke, and beleeue in my
harte, that my God is in heauē aboue,
and in the earth beneth, and that there
is none other God / and all thynges be
thow to him and in him. He is the ma-
ker and creatour of al creatoures what
soever is in heauen and on earth. The
lorde is my strength and gloire, and is
become to me a father & a sauiour. Al-
mightie is his name. Lord who is like
vnto the amonge þe mightie that art so
great in thy holines, fearfull and lauda-
ble, that shewest wonders & regnest
for ever and aboue. Lorde God full of
compassion and mercye, whiche art not
lightie angry: but haboundant in mer-
cy and truth, and kepest mercie in store
for thousandes / and forgiuest wicked-
nes, trespasse and sinne. He hath electe
& chosen vs to be his children through
Jesus Christ. And therfore we shall
him onely worshippe, and besides hym
none other God. Also we shall feare hi
as an almighty God: And as a mercie-
full father shall we loue him, with all
our harte with al our soule, with al our
power

fōr all parsones.

power and mindes. And vppon him **Iere. viij**
must stande all our hope. fōr he is the **Jacob. i**
father of light, of the which all mākind
lyueth.

¶ Where is there suche a God as thou
art (o lord): hatt pardonest wickednes
and fōrgeuest offences: and castest all
our sinnes into the bottome of the sea?

Thus good lord.

¶ I do vnterly renounce and forsake
the fende of hell, all Idolatry interiour
and exteriour, all witchcraft, misbelefe
& all false doctrine which is not Gods
woorde. I vnterly departe, fall and flee
from all creatures, which are in heauen
aboue, or in earth beneth, yea: and my
selfe also as of my selfe. And do cleaue
vnto the onely inuisible and almighty,

which is without beginning and

without ending, which hath

made all that is made, &

which ruleth all after

his Godly will

and prouid-

dence.

¶ The

A chʒistian instruction



Mat. i

Ezay. viij.

The second parte of the beleue is of
the second parson of the holpe trinitie
God the sonne/ **God** ad man **Iesus**
Chʒist our sauour, and soundeth thus
I beleue in Iesu Chʒist the
only sone of God the father, our loʒ,
which was cōceyued by the holpeghost,
borne of the virgin mary.

That is.

I beleue & knowledg w my harte/
confesse w my mouth/ the same **Iesu**
Chʒist

Foz all parsones.

Chyist whiche the Jewes put to death/
the very woꝝde and sede whiche was
promised to our forefathers/ **Abraham**/
Isaac and **Jacob**, is the very sonne of
the living **God**, **God** and man: without
whome no man cometh to **God** the fa- **Joh. 14**
ther: neyther can be saued by any thing
þ harte can thike /oz mouth can sprake/
saue onelp in and thzough the same **Je**
sus Chyist, loꝝde and sauour of al chꝛe
stian men. The **W** to my behoufe & ne
cessite/ was coceptued of the holyghost, a
boue all mens vnderstanding/ and thas
Wout the woꝝke of man/ and **W**out all
fleshly power, to þ intēt þ he of his oꝝn
ne mere mercy (foꝝ it so plesed hi) shuld
clēse, purify/ & make spirituall both my
coception & the coceptiō of al men: **W**
conceptiō is happened in sīne. **I** beleue
þ he is boꝝne to myne vse & behoufe of
þ pure & vndefiled virgin mary/ a sōne
of **God** brigin **God** frō the beginnig a
sōne of man/ now bꝛcom man, to the in
tent that he shuld make vs the chyldꝛē
of **God**. **O**f a virgin/ to the intent that
he shuld purify & clēse vs of our spots
and sinnes.

C. ij. Aul

Christian instruction



Luk. xxiii
Mat. 28.

Suffered vnder ponce pilate/
crucified / deade and buried.
Descended into hell.

That is.

I beleue þ he suffered the moost shaw
mesfull death and roze etes of þ cross
and that for my transgression, iniquite
and sinnes/destroying therby all þ roze
mentes of euerlastynge dampnation/
which

For all parsones.

which I haue deserued. He suffered Ezay. liij
 death, wherby he vanquished and ouer Apoca. v.
 came euer'lasting death and dampnaris Ephe. iij.
 on / to the intent that we / through hys Roma. i
 death shulde obteyne immortalyté Act. v
 He was buried, and descended into hell, ij. Coz. xv.
 so the intent that we (through baptim) Heb. x
 shuld be buried with him in death, and Psal. ciiij
 now walke in a new spirituall lyfe. ij. Coz. xv.



A christian instruction

The thirde daye he rose a
gayne from death. He ascended into hea
uen. He sitteth at the right hande of God
the father almightie.

That is.

I be true that he vppon the thirde daye
(as a vanquisher of hell/deuill and des
ath) rose agayne for our rightuousnes
geuing vs an example by the same his
resurrection, that we also shall rylse fro
death at the day of dome.

Eph. iiii. He ascended into heauen/leading a way
captiuité captiues to the intente that he
shuld be a true advocate and a faythfull
mediatour betwene God his heauenty
father & vs wretched siners. He sitteth
at the right hande of God equally
with his father, ruling and
hauing power ouer all thinges,
Phillip. ii both in heauen and earth. In

whose name all knees
must bow, both
in heauen, hell
and earth.

from

For all parsones.



**From thens he shall come to Abacuc.ij.
Judge the quicke and the deade.
deade.**

That is.

**I beleue that the selfe same Iesus
Chryst at the day of dome or iudgements
(which day is only knowen to him) as
he as he ascended into heauen / shall coe
me agayn to iudge þ quicke & the deade.
The**

A chzistian instruction

The quicke, that are all faythfull Chz
stians: and the dead, that are al wicked/
'vnfaythfull and dampned people. And

Math. 25.

and. xx. c

Psal. vi. b

Mat vij b

Luk. xi j. c

Esay. xx. f

Mat. xvi.

i. Coz. v

shall say to the faythfull: Come hether
ye blessed of my father, inheret the king
dome which is pzepared for you from
the beginning of the world: but (alas)
to the dampned shall he saye. Departe
from me ye cursed, into the euerlastyng
fyre, which is pzepared for the Deuell
and his aungels.



The

For all parsonnes

**The thirde parte of the belefe oz saythe
is of God the holyghost the thirde para
son of the blessed trinitie / sanctifyinge
all thinges and soundeth thus.**

I beleue in the holyghost

**The holy catholicke church. The com
munion of sayntes. The forgiveness
of synnes.**

That is.

**I beleue that no man can attayne oz
come vnto God the father / than onelye
by the woork and meane of the holy
ghost, who / W God the father thzough
Jesu Chzist, is woorkinge and gruinge
lyfe to all thinge / without whome nos
thing is lyuing noz holy. further moze
I beleue that here vppon the earth is
a Chzistian catholicke church oz congre
gacion of þ saythfull, which is nothing
els then a cōmunion of þ congregaciō
oz assemblinge together of saythfull chzi
stians spirituallly in one GOD / in one
sayth / and in one baptisme. Of þ which
congregacion oz assemblie / Chzist is þ
head. W congregacion also is gouerned
and daylye encreased thzough the holy
ghost**

Christian instruction

ghost, though oz by the administraciō
of the holpe sacramētes & misteries des-
tributed & geuen to every one by þ̄ hās-
des of þ̄ p̄iestes/ administrators and
p̄achers of Gods worde. Further-
more, I also beleue þ̄ no man can be sa-
ued vn̄les he become a fellowmēb̄re of
this cōgregaciō: & þ̄ nether Jew, Turke
nor heretik cā oz may be saued, vn̄les
he first be reconciled & made at one, in &
w̄ the same holp assembly oz congrega-
cion. In the w̄, and nowhere els/ is for-
geuenes of sinnes, for he hath receyued
the power of God to binde and to lose.
This is the onely spowse of our lord
Jesus Christ, w̄ is not adozned w̄th
glytterig thyng/ costly oz trāsitory thi-
ges of this world, nether hauig domin-
ion nor bearing rule in riches/ kidōs/
gold/ oz p̄cious stones: but is abiect/
despised/ p̄secuted/ opp̄essed & troubled,
yea, in a maner wholy couered, hid & dis-
figured w̄ bloude through martirdō of
þ̄ reprobate & vnfaithful, whose surest
signe oz tokē to know her by is þ̄ decla-
rig & p̄fessing of þ̄ gospel, both in word
and dede.

For all parsones.



The resurrection of the body: Ezech xxx
dy and the lyfe euetlastinge. John. v

That is,

I be'ue also that there shalbe a genes-
rall resurrection oz rising agayne of all
men, which euer haue bene oz euer shall
be. So that this corruptible and transi-
toz flesh and body, after that it shalbe
dead, rotten and turned into earth, shal
be restozed vnto lyfe; which life both of
the soule and body, I beleue stedfastly,
shall neuer ende.

To

A christian instruction

To the blessed in euerlasting lope. And
so the dampned in euerlasting sorow.
Wher that sincerely cōfesseth this (sayeth
S. Ignacius) and beleueth it, he is hap
pye.

Che. ij.

Luk. xxiij.

Mat. vi b

Luk. xij. b.

Concerning the third parte
and article befoze rehearsed/
Chryst in the gospell teacheth
vs saying: Pray/ that ye fall
not into temptation.



For all persons.

Having respect vnto the worde of
him whiche can not lye / let vs praye to
GOD with the father of the possessed
poungman / saying : Lorde strengthen &
encrease our fayth : for without the we
can do nothing / so wretched / so corrupt
& so frayle is our nature / yea (through
her owne loue so blynded / that of her
owne selfe / she can not will nor obeye
the commaundement of God / so farre
is our minde and inclynacion runne &
stray frome the pristlyne or forme of inno
cency / in the transgressinge of the com
maundementes of God, by our first fa
ther Adam . So that in case we shulde
be compelled to striue agaynst our enne
mies the deuell / the worlde & our owne
flesh (whiche standeth vs in hand to doo
so long as we are cladde with this mor
tall body) with our owne strength, with
our the assistance and helpe of God / we
shuld by and by even at the first assault
and sounde of the trumpet / caste bothe
our weapen and shyld frome vs / and
wholye despayninge / leaue our courage
fall and yelde / and suffer our selues to
be

A christian instruction

Mat. ix be overcome in such wise & they shuld easely beare rule and haue dominion ouer vs. But the grace of God working in vs a perfect faith & hope w^{ch} dedes of charite is able ynough to worke al thigs in vs; w^{ch} other wise we shuld not be able to fulfyll. Now to the intent we lose not this faith or belefe, that the same decrease or diminish not in vs; but rather may increase, augment and waxe fructfull; there is nothing better, more profitable or necessary thⁿ to pray to God without ceasing.

Luk. xi For our lord Jesus Christ sayth himselfe: Seke and ye shall finde, knocke and it shalbe opened vnto you, pray and it shalbe geuen vnto you. But he th^t wyl pray to God with an earnest hart must be thus disposed. First a man must knowe his owne infirmities and weakenes, and confesse to haue neede of

Marc. ix. helpe. For (as we reade) the lycke hath onelye neede of the phisician; and he will be gladly helpe: lyke as the blessed virgin mary her selfe witnesseth in her longe; saying he hath filled the hungry

Luk. li

with

For all parsons.

with all goodnes, and hath sent the rye
the away empty and voyde. Alha! away
leth it that thou prayest, when thou do
est not know and fele that thou hast ne
de. Is it not to scorn and mocke wyth
God: A pocrisly and fayned prayer?

Thou wilt aske, how and in what ma
ner shall we pray to God for to obtey
ne those thinges whiche are necessarie
for vs. Heare therfore, least perchauce
thou praye for those thinges which are
not lawfull and mete, in the steade of
them whiche are moost necessarie and
proufytable for the. For therby it oft
chaunceth that God doth not heare vs
as. S. James sayth, because we aske a
misse. And as Paule sayth to the Ro
maynes, we our selues know not what
is moost necessary for vs to aske. And
therfore the most highest doctour and
master Iesus Chyist (who best knowe
th what is profitable and necessary
for our health and saluacion) hath de
scribed and taught vs a moost sure ru
le how we shulde and ought to praye
settinge God his heauenlye father

Jacob. iiii

Christian instruction

as a sure Marke befoze oure eyes, to
whome we shulde lyft vp our hartes &
inwarde thoughtes, to hym (I saye) as
boue in the highest, we that labour and
are laden with synne, here in this vale
of teares. And he sayth, when thou
wilt pray, thou shalt pray thus.



Psal. cxliij



Our father which art in
heauē/hallowed be thy
name.

Rob

For all parsones.

Nowe is to be noted/as befoze suffici-
ently is declared, that it is impossible to
make an earnest hartt & perfect pray-
er/except a man, first & befoze all thins
ges, confesse his owne faute & diseale.
And therfoze I haue set a bziefe lamen-
tacion and confession befoze euery piti-
cion of the lordes prayer / to the intent
that the sinful conscience might therby
be stirred and kindled to make the moze
seruent and earnest prayer vnto God/
desyryng his helpe. And after that, the
contente and declaracion of the same /
right goodly expounded and opened to
the honour of God/and vtilite and dis-
ficacion of all men.

First vppon that poynte:

Our father which art in heauen.

Confession.

O mercifull euerlasting God/ moost
louinge father, of whome all fatherlye
mercy/ fauoure and goodnes commeth
and procedeth/ both, in heauē and earth.
I ppoze miserable & wretched creatur/
knowledge & confesse befoze thy fatherly
If mercy

A chyzistian instruction

mercy, that I lyke the riotrous sonne
haue dyssed and not regarned all the
same thy fatherly loue and trust, and
haue shewed my selfe dysoberdient to-
wardes the: and haue not geuen care to
thy moost blessed worde and louing ex-
hortaciōs, but haue folloved the voyce
of straūgers, and haue cleaved moze to
the doctryne of men, then to thy com-
maundementes.

O bountuous louing God father of
vs all, who manifoldly shewest thy be-
nifittes, and doest distribute and geue
thy gyftes as well to the wicked as to
the good, yea, somtime moze cozpozally
to the wicked then to the good. I know;
ledge and confesse before the, that I ha-
ue not loued other mē as my bzethern:
noz reuerenced them, as thy chyldren;
but in pryde haue exalted my selfe aboue
my bzocher, despising, hating & enuyig
Mat. 24. him, as the vnfaithfull seruaūt did his
fellowbzethern in the Gospell. And
furthermoze I confesse (mooste meke
and louing father) that I haue fyrst
sought helpe & counsell by þe creatures
here

fōr all p̄rsones.

here beneth vppon earth/and not by the
who art aboue in the heauens euerlast-
ing and almighty/and onely canst and
wylte helpe / as a good father of vs all:
I haue moost of all set my thoughtes
pea / (alas the whyle) my whole harte/
minde/trust and all my desire vpon ear-
thely tempozal and transitoꝝy thynges/
and haue not lyfted y same vp vnto the
whiche arte in heauen/like as I ought
to haue done: fōr the which I cꝛye the
mercye.

Prayer and confession.

O louing father/thou hast of thine ena-
tied goodnes created vs vppon earth/
and fōr nothing hast thou deliuered vs
from euerlasting death/which we were
gilty and had deserued. O good father
we are not woꝛthy to be thy chyldeꝛ/
fōr we haue sinned agaynst thy righte-
ousnes. Neuertheles by the commaun-
dement of thine onely sonne / we doo
boldly say/our father. O thou sayth
full father/what shall we giue the agayn
fōr wherewith shall we recompence
the fōr thy greate Love and goodnes
f.ii which

Pla. xii

A chʒistian instruction

which thou thʒough thy mercy and singular goodnes/ hast geuen vs power to be thy chyldʒen and to becom heʒes of thy kingdome with thy deere sonne Iesus Chʒist: Thou art truely our fapth full and trusty father / foʒ thou bearest vs like a moost gentis and kinde fater his chyldʒ in his armes / & thou ledest vs wpyth thy righthande / that we (al though we sometime thʒough weakenes do stūble) are not altogetheʒ byous sed & destroyed of our enemies. Thou doest pʒeserue and kepe vs lyke the apple of thine eyes / and he that toucheth vs (o fater) toucheth the. O mylde & lyberall fater / howe richely hast thou endued thy chyldʒen / wpyth the whole some meate of thy Godly woʒde: foʒ nowe do the pooʒe sit downe / they eate and are fylled / and pʒayse the loʒd, with all them whiche after the mocion of the holyghost / seke the with all their harte, Thou hast geuen that lvyng water to here wpyth we may quench and expell the dʒye thurst wpythout reassinge. O fater howe louingly and kindlye dost

For all parsones.

doest thou call vs / through the mouth
of the prophet **Ezay** saying : All they **Ezay. lvi**
that are thirstie / come to the waters /
and ye that haue no money / make hast /
come buy that ye may haue to eate. Coz
me buy wine and mylke without mo-
ney or money worth. Wherfoze do ye
laye out your money for the thing that
fedeth not / and spende your labour for
the thing that satisfieth you not

But harken rather vnto me / & ye shall
eate of the best / and your soule shall ha-
ue her pleasure in plencuousnes. En-
cline your eares and come vnto me / as
he hebre / and your soule shall lyue. **For Act. xiv. v.**

I will make an euerlasting couenaunt **ij. Reg. vii**
with you / euen the sure mercies promi-
sed to **David. Ezech. xxx.**

Therfoze moost kinde **iiij.**
father / we confesse and reuerence the ly **ij. Reg. iij**

he childzen do their father here vppon
the earth. Thou dwellest in the heauens
with thy aungelles / who are not trou-
bled with the flesh : but (alas) we dwell
vppon this earth / in this miserie in all
trouble / aduersite and temptation. We

ought also to be heauens separated frō
f. iij. all

A chzistian instruction

Apo. xxi

esay. lxiili

Treno. v

al woꝛldly & earthly spots oꝝ wꝛincles
and a pure holy temple of thy holy ma
iestie Like thou hast promised. They
shalbe my peple/ & I wil be their God;
and I will dwell with the to þe ende of
the woꝛld. O moost wise father/ thou
knowest our weakenes and infirmities/
how þe in this heauy burthen of þe flesh,
no man is pure/ no man is vngilty (by
oꝝ through his owne strength) before þe
face. All our rightuousneses are as the
clothes stayned with the floure of a wo
man/ we sale euerychone as the leaue for
our sinnes carþ vs away lyke þe winde.
To bying furth any thig of our selues/
wherby we might become rightuous/
we are not able. All our fathers (which
nowe are gone) haue sinned & are fal
len from the: and are become vnpꝛoffi
table/ neyther was there one that did
good: But thou loꝝd hast made vs righ
tuous/ and cleſed vs so that we are hea
uens/ and a kingdom wherin thou sit
test. And vnder thy fete haste thou the
earth to a foteſtole so that we do altoge
ther lye vnder thy myght and power/
with

For all parsones.

with flesh and bloude/ not seeking oure
owne lust and desyre/ but thy wpll: not
the thinges that are here in this woꝛld/
but in heauen/ where thy sonne Iesus
Christ sitteth on the right hande. *The Eccl. xlii*
heauens and firmament in their continu
all course are obedient vnto the/ and ser
ueth vs also continually, geuing vs light
and clearenes into the woꝛlde to the en
de of all men: as well the wicked as the
good: by the which thy great pitie/ merc
cy and goodnes is expressed and declar
ed vnto all the woꝛlde. Most gentle
father / graunt that we may so diligẽt
ly serue thy maiestie/ and all menne for
thy sake/ both wicked and good, rightu
ous and vnrighuous. And boldly des
clare and pronounce without ceasing/
Psal .12.
like as the heauens do thy Godly ho
nour befoze all men/ so that thereby thy
mightie name may be praysed and mag
nified for euermore. For we are crea
ted & made thzough thy goodnes/ to thy
Lactant.
honour, to knowledge, cons
fesse and serue
the.

Psal

A chriſtían instruction



Hallowed be thy name.

Confession.

O heauenly father lord God/whose
name is hallowed aboue all other na-
mes:uerlastingly/and also called on o-
uer me in baptisme. I confesse before
thee / that I (alas the wchyle) haue not
magnified & worshipped þe same name
as I ought to do. But haue arrogantly
and

Foz all parlonnes

and presumptuously attributed all honour vnto my selfe, and haue exalted & boasted my selfe in my woordes and deedes and other thy giftes. Furthermore I haue also made thy name a cloke to mine Idolatrye/tiranny, wiliness, knaueserry, also throught ypocrisy (wearinge cursing murmuring and vayne talkig / greatly abusing and dishonouringe the same: wherfoze I cry the mercy.

Prayer and confession.

Thy name (o father) be hallowed and magnified foz euer moze / foz vnto the appartepnerh all laude and euerlasting prayse, but vnto vs all shame and confusion: foz all that we are / that are we be and throught thy mercy: and al what we receyue / we receyue at thy mild and lyberall handes. So that no man nedeth to boaste as though he had it of hi selfe. But thou openest thy hand and fillest all creatures with thy blessings. O moost gentle father, let vs fall from our selues, wholly abiecting and cespaying
ring

Christian instruction

king of our owne flesh strength: so that
we neyther trust to our selues noz yet
to our good woꝝkes: but that we maye
fire oꝝ set our eyes vppon the / like the
psal. cxxii seruaunt (s)eth oꝝ setteth his eyes vpo
his master till time that thou haue mer
cy on vs. foz if it were not foz thy mer
cy / we were as Sodoma & Gomorra.

Rom. ix. Therfoꝝe thy name be sanctified and
blessed from the rising of the sonne vnto
to the going downe of the same. Graunt
(o father) that oure soule without ceas
sing / and all our strength without louth
somnes oꝝ tediousnes / may laude and
praise the in woꝝde and dede. And all
though we do all those thynges wch thou
cōnaūdest vs / shap in vs such a harte
that we yet may say that we are vnpro
fitable seruauntes. foz if we haue any

Luk. xvii thinge þ good is, it cometh frome thy
grace. O father / take from vs all pryde
and the loue of our selues / no moꝝe the
we ought to do / and that we exalte not
our selues aboue ocher: But that we
(thinking & knowing þ thou hast geue
vs

For all parsones.

by power and strength accordynge to
thy good will and pleasure) with al thy
militie and lowlynes/may walke after
thy Godly couenaunt and will. That
we may say with that princely pꝛophet
David. Not vnto vs (o lord) not vnto
vs/but vnto thy name giue the prayse: Psal. cxij
for thou art onely lord both of heauen
and earth.



Thy kingdome come.;

Confession.

psal. lxxvi

O lord God, I complayne, lament and
bewaile

A christian instruction

be wapte my misery vnto the/that I ha
ue bene captiue (ah wretch that I am)
in that straunge land of babilon in the
lande of death/geuing my membez to
the seruitude of sinne to strue agaynst
thy holy kingdom. And although I ha
ue forsaaken the deuell and all his woꝝ
kes in baptisme: Yet all that notwithstanding
I am become (wo vnto me)
vnfaythfull / forsworne and haue fled
from the and conne to thine enemies:
Haue mercy on me.

Prayer and confession.

Come (o lord) and make your dwel
ling with vs / and let vs be attone with
the / so that we maye remayne oꝝ conty
new in the / and thou in vs. Louing fa
ther / make our tre (which is barré and
nought) moyst: to the intent that with
seruent loue / it maye bringe furth rype
pleasunt and sauery frute.

O moost kinde father / graunt that we
duly and iustly may sanctify and make
holpe the sabath daye, which thou with
all diligence hast commaunded vs.

Suffes

For all parsons.

Suffer all fleshy lustes and wicked desires to cease in vs. And lyke as euery creature, both in heauen and earth doth obeye the / and suffer them selues to be ruled & gouerned of the: Euen so (most gentle father) byawe and plucke out of our hartes all such thinges as seemeth good in our sight, to the intēt that thou mayest rule vs / not after our / but after thine owne wyll. For we know that **Pro. xvi.** the wayes of man are not his / and that it lyeth not in man to stirre or leade his wayes whether he lysteth. Thus good lord / graunt that we paciently and wth a quiet harte / may suffer thy hand whē it toucheth vs / and suffer vs gladly & cherefully to beare all luche thinges as it shall please the to laye vppon vs / whether it be good fortune or euell aduersite / sickness / shame / stripes / yea / and death also. And suffre our owne nature so to rest / to be quiet and cease / that she couet / seke and despyze not (thzough superfluite and p^{er} despyze of vègeaunce) to breake or transgresse the holy sabbaath daye.

Thy

Christian instruction



John. xii Thy will be done in earth
Luk. xxi. as it is in heauen.

Prayer and confession.

O my lord God/to the I make my
mone and complayne that I haue follo
wed mine owne will/to thy dishonour
and to my shame and haue resisted thy
moost Godly will/to the which I am
very

For all parsons.

very soze.

Prayer and confession.

Therfoze (O moost best father) be
not mide but thy will fulfilled. Thy
will is done and fulfilled in heauen a
mongst the Angells / which withous
all difficultie do accozding to thy wyl
and tremble and quake at thy beking.
The Sūne & Mōone kepe their course
and neuer transgresse the same. Euen
so ought it to be with vs also: But we
wretched sinners are so fraple / and in
our nature we find nothing that is af
ter thy Godly wyl / but agaynst þ and
thy moost holy Lawes: thus doth our
popsoned olde Adam kycke and stryue
accozding to his olde kynde. I graunte
in dede, that in the inwarde man we do
finde a delite and pleasure in thy lawe
but in our fleshy membez is an othe
lawe that is the lawe of the harte. And
therfoze that we wolde / we do not; but
that thing that we wolde not / we doo.
Therfoze (O moost louing and gentle Rom. vii.
father) geue vs thy Lawe inwardlye

Christian instruction

in vs, and write the same in our hartes
to the intent that we may feare and loue
the and walke in thy commaundemen-
tes. Gpue vs a newe harte sending thy
spirite inwardly in vs, that he may han-
dle vs so with thy loue / that we may
loue the with all our harte, with all our
strength/aboue all thinges: and that we
may loue our neyghbour for thy sake
in thankfulness, for the vnspeakable ri-
ches which thou hast haboundauntly
poured vpon vs, euen as oure selues.

Rom. xliij

For he that hath loue/fulfilleth the
law and he that loueth not / resteth
sticketh in the death. We ought of du-
tie to be people accoꝝdinge to thy harte/
doing al thinges accoꝝding to thy will:
but where is there one such among vs?
And who can gpeue vs a harte to feare
the and to kepe thy commaundementes
at all tymes so that it maye happen of
chaunce well vnto vs and our chyldren?
O loꝝde thou onely arte he. Thus
(good Loꝝde) cleanse our hartes and the
hartes of our sede, that we with all our
strength/and wth all our soule/may loue
the

Foz all parsones.

the and lyur. Make vs whole/when
are we whole. Make vs blessed/when
we are blessed: ffor thou art our laude and
praple. Oh/howe oft is our wyll con-
trarye vnto thy wyll / and agaynst thy
lawes: the had manye times rather oz
lyuer that there were no Lawe / noz no
God / noz no trueth. Oh / howe is oure
harte and vnderstanding darkened, so
in luche wise that we can not se our sel-
ues: therfoze O lord haue mercy on vs **Psalm: A**
accozdig to thy great mercy / and shap
oz create in vs a newe harte / and poure
thy perfect spirite in vs, so that no moze
we / but rather thou lyue in vs / and woze
be all our wozkes accozdinge vnto thy
Godly wyll / to the intent that thy will
be done in earth as it is in heauen, in the
fleshe, as in the spirite, so that y flesh do
not stirre and rage agaynst thy trueth /
neither let it be subiecte vnto the euell
lustes / but let it be one spirite with thy
spirite: And let it haue a pleasure and
displeasure, in that thing that thou arte
pleased and displeased with.

G Goue

A christian instruction



**Luke. ix. Gyue vs this day our dayly
Deu. viij bzeade.**

Confession.

**I can not deny, but must needs know
ledge and confesse, that I (alas the wof-
le, good father) abhorringe the liuinge
bzeade of my soule, haue fylled and fed
my soule, with the daffe and chaffe of
straunge and woꝛldly doctrine, lyke a
swine**

Foꝛ all parsones.

swaine/wherewith I am becom feble/impotent and withered: foꝛ the which I am soꝛe and with all my harte cry the mercy.

Prayer and confession.

Thus (louing father and geuer of all consolation) thou that fedest all flesh.

Giue vs our dayly bread, I meane that p̄sial crye
bread/ by the which the soule of man is
made alpye / gyue vs that same at all tymes /
to the intent that we wanting the
same/ perish not foꝛ hunger. Giue vs
faythfull and learned Preachers / that
may iustly and duely fede our soules, set
ting and bearing befoze vs thine onely
sonne Iesus Chyist. leauing all fables/
dreames/ bayne and false doctrine/ to þ
intente that we thy shepe / be not slayne
vpon thy holy mount in thy holpe tabernacle. O louing father/ open our eares
of vnderstādinge/ to the intent that
we may vnderstād/ conceyue/ trust and
stodfastly beleue in thy holy woꝛde, and
therby/ boꝛne a newe in a better lyfe the
we haue ledde hitherto/ maye with Ies
us **C H R I S T** / as thy chyldren/ be
... .. G.ij. recy

Treno .ij

A chxistian instruction

receyued of þ in thy Godly loue and fa-
uour. Lord of thy clemency mekenes
and mercy; giue vs vnderstanding that
we may proue þ spirites whether they
be of you or of some other: for the wic-
ked and malignaunt spirite can somtyme
alter and chaunge him selfe into an
Angell of lycht. ¶ Lorde Dæwe vs
throughe thy mercy vnto thy sonne Je-
sus Chxist, that we may iustly and per-
fectly receaue him in our hartes: for he
is the lyching breade / whiche descended
from heauen. Giue vs also most gen-
tle father your bodelye foode / after thy
Godly will: Rayne / Sunshine and me-
te wether for the frutes of thy felde in
due season: to thintent that we taking
sufficietly of the same / may laude / pray-
se and magnify the. ¶ mooste worthy
father, let vs not be sorowfull and car-
refull for those thinges that we shuld
eate and drinke / or where with we shuld
be cladde. Let vs cast al our care vppon
the for thou carest for vs: & thou knowest
best befoze we aske of the / what is ne-
cessary for vs / yea many times thou ge-
uest

i. Ioan. 4

ij. Cor. xi

John. vi.

Mat. vi

For all parsones.

uestie vnto vs befoze we aske it. Giue
vs not to great abundaunce of ryches/
leaste we be thereby occasioned to exalt
our selues agaynst the/ and agaynst our
neighbour, or that we forget not thy
great goodnes and mercy: neyther giue
vs so greate pouertie and nede that we
be constrained to begge breade / or to
steale/ or prouoked to sweare and blas-
pheme thy holy name, through vnpati-
ent suffering. But giue vs our daylye
sustenance/ neuertheles accordinge to
thy Godly will. We of duety must dis-
tiguently labour and worke/ but vnto þe
as he that geueth the increase/ we shall
cast all our care: For we are all in thy
hande/ and there is none that can resist
thy Godly will. Thou (good father) ge **Iob. ix.**
uest vnto vs/ and hast power to take a-
gayn fro vs: If thou geuest/ then doest
thou according vnto thy mercye: If
thou takest/ then doest thou
according vnto thy righ-
tuousnes.

G. iij. For

A chriſtian inſtruction



Eccle. 28. Forgiue vs our trespalles as
Mat. 18 we forgyue them that tresp
Mat. xi. passe agaynst vs.

Confession.

O heauenly father / I haue bene harte
necked, stiffe-necked & stubburne, agaynst
those whiche haue offended me: & haue
not wyllyngly remitted or forgyuen
them their trespalles; but I haue much
more

For all parsones.

more accounted and esteemed the offense
whiche they haue done agaynst me,
then that whiche I haue done agaynst
thy Godly maiestie. I haue set the line
of my neyghbour before and mine be-
hinde, and haue much soner spied a mo-
te in my brothers eye / then a blocke in
mine owne eye. By reason wherof, I
haue not hartely or duely (as I ought
to haue done) desired that thou woldest
forgiue me my sinnes, the whiche (alas
wretch that I am) are ineffable & innu-
merable. Wherfore I cry the mercy.

Luke. vi

Prayer and confession.

O sweete and gentle father, we are ex-
ceeding greatly in thy debte, and haue not
nor know not wherewith to pay the.

We know nothing better, then that we
fall prostrate befoze thy fete, and cast by
our eyes towarde the, and cry the mer-
cy, for thou art mercifull and the whole
earth is full of thy mercy.

We knowe þ no man is holy nor saued **Psal. xxi**
by his owne woꝝkes only, except þ haue
mercy

A chʒistian instruction

mercy on him and forgive him his sinnes. **Psal. cxxi** Happy are they whose sinnes are forgiven and covered. Happy is that man whose sinnes are not imputed or reckened vnto him. O mercifull father if we go not about to make our selues vngilte, faultles or inculpable, the shall thou forgive vs all oure sinnes. And if we thzough or by confession, do know ledge or discover our sinnes, then shall thou thy selfe cover them, and cloke or hide our shame. In our spirite (so heauenly father) is great decept, he which withoute the brightnes of thy Godlye light, we can neyther see nor knowe.

We loue our selues, we seke that that is ours, we feare aduersitie, we loue not the, we seke not that which is thine, yea not so muche as in coʒpozall or bodelye thinges. Therfoze we do se our dampnation wherin we are; and there is none þ̄ can redeme or deliuer vs, except we cal and cry vnto þ̄ out of the depth.

O father forgive vs our trespasses, thzough thy greate mercy, lyke as a louinge father forgiveth his chyldre, for thou

For all parsones.

thou hast promised it vnto vs / sayinge:
If the vngoodly will turne away frome
all his sinnes that he hath done, and kee- **Ezech. 18**
pe all my commaundementes and do the
thing that is equall and righte, doubt-
les he shall liue and not dye: for I haue
no pleasure in þe death of a sinner (saith **ij. Pet. iij.**
the Lorde) but rather that he conuer-
te and lyue. Agayne thou hast committed **Iere. iij**
fornication with many louers / yet tur-
ne agayn to me / & I will receaue the.

O moost kinde father / thinke vppon
thy promises / haue mercey on vs / and
forgiue vs oure trespases / as we for-
giue them that haue trespassed agaynst
vs. O moost louing father, we confesse
and graunt that it lyeth not in our po-
wer to forgiue our ennemies / yea, & to **Luk. vi.**
loue them as thou commaundest / so is
our nature poysoned and infected & it
is impossible for vs to do it. The loue
of our selues, whiche is the roote of all
sinne / seeketh alwayes that whiche is
hers and not þe whiche is thine, or þe
to thy

Christian instruction

thy honour / or that which is profitable
to our neyghbour. Thus (good father)
plant in vs the true brotherly loue, that
we (as thou hast done and taught vs) may
be all our harte loue thee / forgive them
and pray for them.

Merely I do know (most louig father)
that / if we forgive not oure neyghbour
thou shalt neuer forgive vs our sinnes.

Furthermoze I knowe that no sacri-
fice or prayer is acceptable or pleasaunt
vnto thee / as longe as we reconfesse not
ourselues with our brother. Therefore
grue vs grace that we may forgive our
debtoures / then shalt thou also forgive

vs our offences / for thou art kind
and full of mercy. And thou art

come downe from heauen

here vpon this earth

for sinners that re-
pent and amend

their lyfe,

And

for all parsonnes?



And let vs not be led into tēp^tation. But delyuer vs from euyl. Amen. Mat. xij
Zacha. 14
i Pet. v

Confession.

O my lord God my heavenly father, I
haue oft and many times Calas the whi
le geuing place vnto temptation. A pke
an

Christian instruction

an vnfaithfull depute or liuetenaunt/
who(through thoughtfulness and negligē-
gence/ towards his lord) yeldeth and
geueth ouer his castell or bulwarke vnto
to the enemies: Neyther haue I bene
only satisfied with this miserable wretched-
nes of fragilitie and sinne/ but haue
had a pleasure and delectation therein / in
such maner that I haue willingly stirred,
moued and geuen my selfe ouer &
defiled my selfe lyke a swine in the muddy
and filthy puddle & myze. And haue
not endeouored my selfe to that which
is euerlasting and good. For geue o fa-
ther and helpe the feble and weak.

Prayer and confession.

In most bounteous father, thou which
art a kinde and louing helper of all the
John. vi that feare the / and call on thee in need:
1. Pet. v. trouble and persecution. Beholde and
consider that our life is a strife and con-
tinuall warrefare here in this worlde.
Our enemies cease not, the deuill goes
eth about lyke a roaring lyon, seeking
whom

Foz all parsons.

whom he may deuoure. The glorious
and flattering worlde in lyke case / laun-
gheth vpon vs on euery side. And our
owne fleshy and ghostly oz inward ene-
mye ceaseth neuer to spurre and strue
agaynst the spirite and that so vehemens-
ly, that of euery necessite we are compell-
ed to call vppon the foz helpe / ayde and
comforte / as to a faythfull father / who
wpll not suffer vs to be tempted about. **Coz. iij.**
our power / but shall faythfullre helpe
vs at oure right side / to the intente we
shulde not be overcome of our enemyes.
O comfoter and father of al conso-
lation comfote vs in all our aduersities:
foz thou art a father of all consolacion
and thou shalt strengthen vs and make
vs asyue / even in the midst of persecu-
tion. O lord we resier not to be deliue-
red from the crosse noz yet that y take
vs fromme the worlde before that our
houre come whiche y hast appoynted.
But deliuer and make vs fre from euel
and suffer vs not to peryshe betwene
our enneimis: foz if thou diddest not
helpe vs, our soule shulde immediatlye
dwell

Chyztian instruction

Dwell in hell: and that fearfull Image
of death shuld without ceasing torment
trouble and bere vs in euerlasting dar-
kenes in the snares of hell. O thou spe-
ciall helper of all weake and troubled
creatures/ if thou (accozdinge vnto thy
Iudgement) suffer vs to fall (for there
is no man w^h hath not sinned) yet lyft
vs vp agayne. And lyke as a mother lifts
teth vp her childe that is fallen: euen so
delyuer vs from all those thinges whiche
the might or maye be hinderfull vnto
vs. O moost true father/ thou kepest
thy couenaunt and promise at all times
and euermore: We trust in the, that ly-
ke as thou ones haste deliuered vs fro
all euell/ thzough thy Sonne Iesus
Chzist/ thou shalt pzeferue and saue vs
thzough the effusion and sheddinge of
his holy and pzecious bloude/ with the
whiche he hath spzinkled and clenched vs
of all our sinne vppon the crosse.

Conclusiō of the lordes pray- er or pater noster.

This prayer we sed vnto the/ o almighty
euerlasting God/ heavenly father/

¶

For all parsons.

Redfastlye trustinge in thy bottomeles
mercy and holy promises. For thine on-
nely sone our Sauour Iesus Christ/
hath taught and commaunded vs to **Luke. 11**
pray/sayinge: Aske/and it shalbe geuen
vnto you/knocke/and it shalbe opened
vnto you. And what soeuer thou askest
beleue/and it shall happen vnto the.

What soeuer thou askest my father in
my name (sayth Christ) he shall geue it
the. Therfore (o holy father) we come **John. 14.**
vnto the/in the name of thine onely son
ne/not douting but that thou wilt hear
re vs: But/o lord/er giue vs our petition
and request/not accoꝝding as it shall see
me good in our sight/oꝝ accoꝝdig to our
wyll: But when thou shalt thinke
it time, and as thou wilt, and
by such meanes and wayes
as shalbe moost agreea-
ble to ihy God
ly wyll.

Amen.

Christian instruction



Marke, i.
Mat. iij

These instruction of Baptyme.

i. John. b

There are thze whiche beare res-
corde in heauen: the father the
woorde and the holyghoost, and
these thze are but one. Our lord Iesus
Christ sayde vnto his disciples: Go ye
your way into all the worlde / & preach
the Gospell vnto all creatures. Who
so beleueth & is baptised, shalbe saved:
but

For all parsones.

but who so beleueth not / shalbe dam-
ned. When we the are baptised / we re-
ceyue a sure witnes / that all we whiche
beleue in Chyste / are washed and clens-
sed in the pzeious bloude of that lābe /
Jesus Chist our sauour whiche was
put to death. And the dippig in the was-
ter signifieth vnto vs / that we are mo-
tified of synne / of oure owne wyll and
of all fleshlye desier / and after this ma-
ner are we buried with Chyste in the
fonte. And that we are lifted agayn out
of the fonte / signifieth vnto vs / that we
are risen frome death / that is / drawen
out of all sinne whiche might bzing vs
to death / in a newe spirituall lyfe. And
also that after this temporall death / we
shall rise agayne into euerlastinge lyfe.
And vppon this we receaue our names /
and thus are our names wrytten in the
rolle of ꝑ chistian knightes of Chist /
vnder the standarde of the holy crosse
as long as we lyue.

Prayer.

O most blessed forgoer and guyde
of

A chzistian instruction

of the Chzisten people Iesus Chzys
who/submitting and humbling thy self
boughtslavedst to be baptysed of Iohn
in the Iordane/ & werest not only bap-
tised in water/ but also in bloud and in
the holyghost/ boughtslafe even so to en-
clynne/ bowe and dispoise our outwarde
lyfe/ with our inwarde minde/ affectes
and desyres in the fultylling of all righte-
uousnes/ so that we being now mortis-
fied and dead of the olde Adam through
thy holy witnes of baptyme, by þe wor-
ke and operation of the holyghost/ may
alwayes haue our holpe couenaunt in
remembraunce and before our eyes/ þe
bowe of couenaunt (I saye) which we
hane taken vppon vs in baptyme/ to þe
intent that we maye as faythfull cham-
pions/ stryving agaynst the world/
the deuill and the fleshy banquish
and ouercome them with al
other whiche might be noys
some or hinderfull
vnto vs.

Amen.

For all parsones.



A byese Instruction of chri
stes supper / in the which he
geueth vs his flesh and bloud.

Harpet Paule sayth to the Corinthy i. corin. xl.
ans. That is I deliuered vnto you / What. xrb
receiued I of the lord, Mar. xiii

Luke. xxi.

For the lord Iesus the same night in þ

which

¶. ii

A chꝛiſtian inſtruction

which he was betrayed/toke bread and
gaue thanks / and brake it: and ſayde:
Take ye, and eate ye: this is my bodye:
which is broken for you. This do in
the remembrance of me. After the ſame
maner alſo he toke the cuppe when ſup
per was done: and ſayde: This cuppe
is the newe teſtament in my bloude: this
do (as oft as you drinke it) in the remem
brance of me. For as oft as ye ſhall eate
of this bread & drinke of this cup, ye ſhall
ſhewe þe Lordes death vntill he come.

1. cor. xiiij.

Wherfore who ſoeuer ſhall eate of
this bread, and drinke of this cuppe of
the lord vnto wronge help, ſhalbe guiltye of the
body and bloude of the lord. But let a
man examen him ſelfe, & ſo let him eate
of this bread, and drinke of this cuppe.
For he that eateth and drinketh wronge
help, eateth & drinketh his owne dam
nation: becauſe he maketh no difference
of the lordes body. This hath the ſonne
of God firſt inſtituted vnto vs, to the
intent we ſhulde do the ſame thing af
ter him, euẽ vnto the ende of the world,
& that we outwardly ſhulde kepe/hold
and

Foꝛ all parsones.

and exercise oure selues in this supper
of thanksgewing / hauinge alwayes in
remembraunce his inexplcable loue
and benefittes shewed towarde vs: &
left vs in a Testament to a coꝛroboꝛa-
cion oꝛ strengthenyng of our beleue oꝛ
fayth.

Prayer.

O most blessed and holy bloudsheader
foꝛ all synfull creatures Iesus Chꝛist.
Illuminate so our eyes of the inwarde
sences oꝛ vnderstāding / so and in suche
wise (I say) that we altogether thꝛough
one perfect knowledge / in one fayth &
in one spirite map so vse this mystery
and holy sacrament in the chꝛysten com-
munion and receaue the same in suche
wise/euen as thou hast instituted it: to
the intent that we may come woꝛthely
to thy communion / and that we maye
there so eate and drinke, and being asse-
bled in feruent charite and bꝛotherly lo-
ue, may declare thy bitter death to each
other/and haue þe same alwayes in our
I.ij remēs

Christian instruction

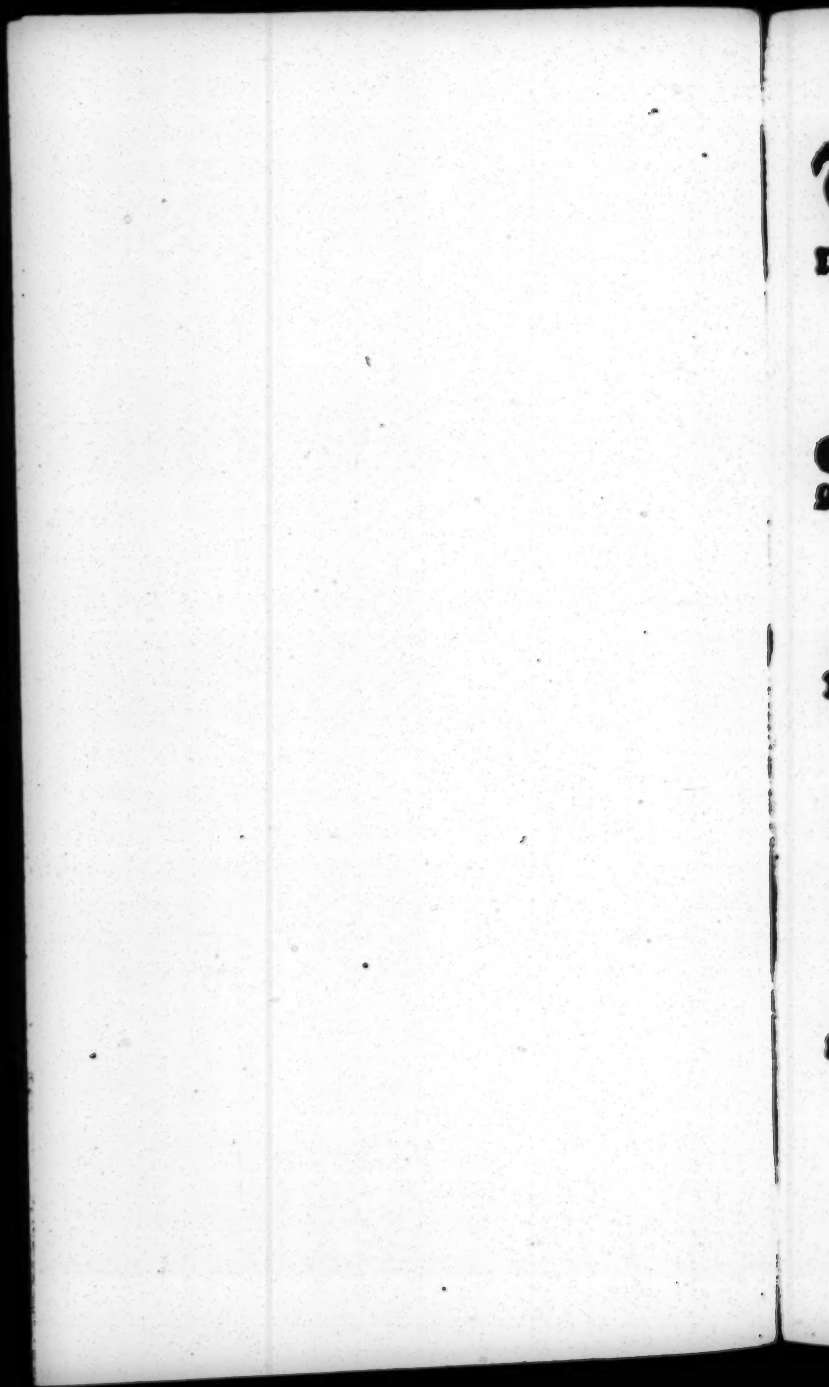
remembraunces/ not doubting but sted
fastly beleuing and continuinge therby
vnto death / that thy holye Bodye and
moost p̄cious b'oud hath bene offred
ones for all vppon the tre of the crosse/
to a perfect attonement, remission and
forgeuenes of all our sinnes.

Furthermoze giue vs grace (o lord)
that we and all men maye righte and
iustly knowe to what end and werke
thou diddest institute and ordeyne
this new Testament, to the in-
sēt that we through the same
power/ with a perfect beleue
in the same/ maye sted
fastly continue a
gaynst our en-
emies.

Amen.

Finis.

THOS : ob 70000 2000000 - 100000 000000
700 25 Δαμ 25 00000 00 00000 1 2 3 4



The ordena

ry for all faythfull Christiāns
to leade a vertuous and Godly
lyfe heare in this bayle of
myserp.

Translated out of Douth into Eng-
lysh by Anthony Scoloker.

Li. Coz. vij D



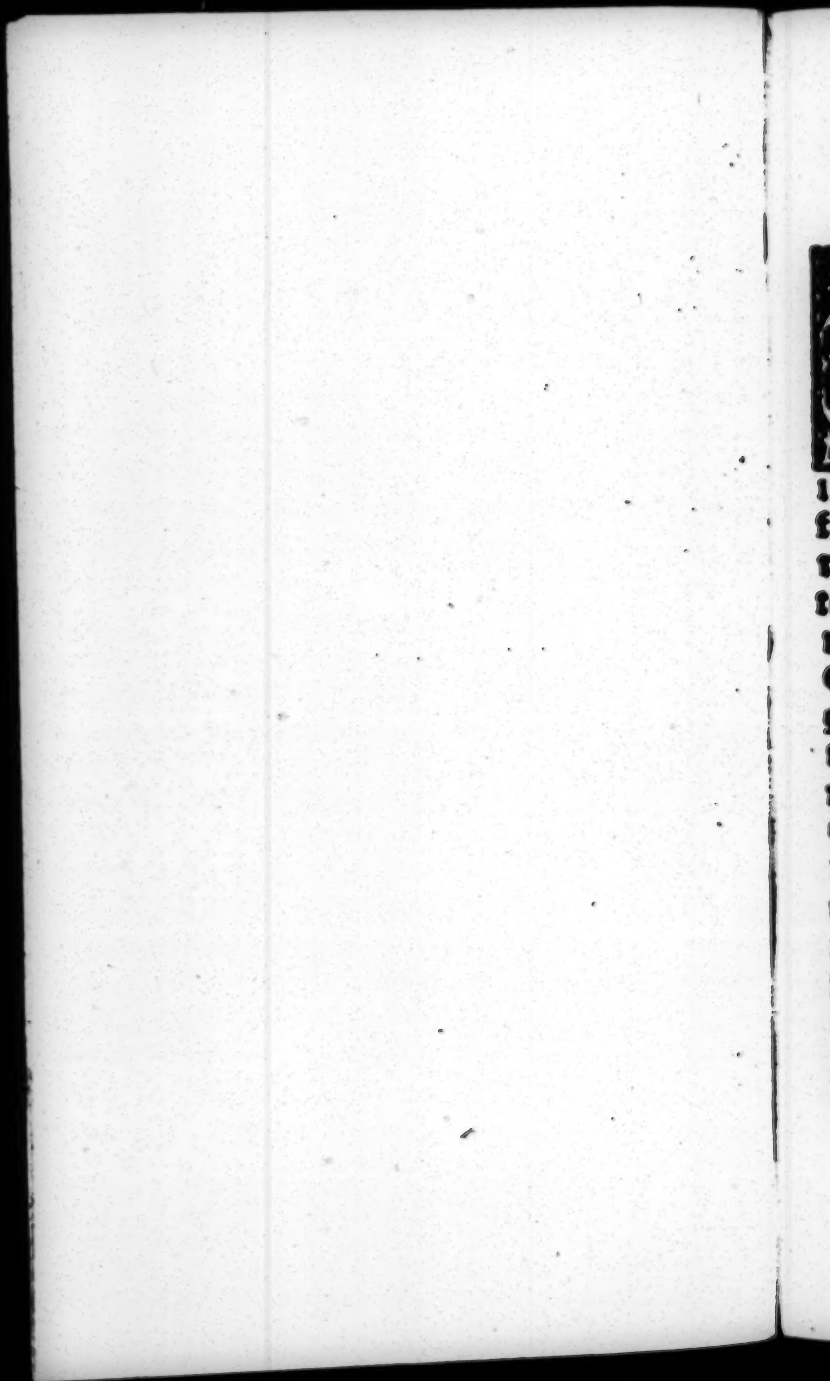
Let every one abyde in the calling
wherin he is called.

IMPRINTED

At London by Anthony Scoloker
Dwelling in the Sauopréts.

Wythout Tem-
ple barre.

Cum priuilegio ad Impzimendum
solum.



To the chzisten Reader



Praise good chzisten reas-
 der, & firſte to Timothe
 the ſecond chapter, ſpea-
 king of our great graund
 mother Cue, who after i. Tim. 4.
 & ſhe was deceyued and
 iudged vnto the tranſgreſſiō brought
 forth death vpon al her poſterite) decla-
 reth that to heale ſo great a wound and
 to apeare beautifull in the eyes of the
 mighty lord, whoſe deare ſonne Jeſus
 Chziſt ſayde. Father thoſe & thou haſt
 geuen vnto me, I wyll & where I am
 they be alſo with me, that they may ſee
 my glozy. After the firſt rudiment of a
 Chziſtian (the whiſe ſayth) iij. waytinge
 birgins, ought to be attendaunt & ſer-
 uiceable vnto him, & in this vale of mpa-
 ſery intēdeth to leade a perfect life, loue
 holynes & diſcrecion. Under the which
 diſcrecion, as it may be gathered by the
 properte of the Greke terme in & place
 are cōpziſed chaſtite, temperaunce, mo-
 deſtie

John. 17.

ſophyſing

The ordenary

bestie & decent shamefastnes, because all these vertues are alwayes coherēt and iopned together. And holines like as she requireth to flie frō al vice, so doth she require & exercise of all vertuous woꝝks & doinges that pꝛoceade effectually frō fapth thoꝝwoloue. That the name of him may be sanctified who sayde vnto his father. I haue declared vnto them &

John. xv. name. And will declare it that the loue wherewith thou hast loued me/ may be in them/ & I in them. Wherfoze that by loue/ the durtie of all mē frō the lowest to the highest may be knownen from the one to the other: Reade ouer this lytle boke/ that (walking in the daungerous pathes of this exyle) thou mayest know how to be trayned vnto & man sion place pꝛepared vnto the rightuous that neuer shall haue ende,

Chryst. II

How the spyrituall Prelates
ought to ble them selues to-
warde the commē people.



Behold, I ſed you forth Mat. 10 b
as ſhepe among wolues.
Go ye your way and Mat. 27 c
teach all nacions & bap-
tyſe them in þ name of
the father, & of the ſone
and of the holpghoost. And teach them
to

The ordynac y

to kepe all thynges / what soeuer I haue
commaunded you.

John. xv & We haue not chosen me, but I haue
Col. i. a chosen you, & ordyned you that ye go
and bryng furth frute.

John. xv And ye shall beare me witnes, not onely
Act. i. a at Iherusalem, but also throughout þ
and. ij. d land of Iurp, and Samaria, and to þ
bittermost coastes of the earth.

Joan. xxi c Receyue the holygghost. Whose sinnes
soeuer ye remitte they are remytted
vnto them, & whose sinnes soeuer ye retayne they are reteyned.

Mat. x Merely I say vnto you / what soeuer
Mat. 18. b ye shall binde vppon earth, shall be bound
also in heauen, & what soeuer ye loose
vpon earth, shall be also loosed in heauen.
Take hede vnto your selues, and to all
Act. xx. d. the flocke, among the which the Holygghost
hath set you to be bisshoppes to feede þ
cōgregaciō of God, which he hath
purchased with his owne bloude.

Ephe. iij. Iesus Christ which cam downe from
heaven and is gone vp agayn aboue all
heauens, to fulfil all, hath set some to be
i. Cor. xij apostles, some to be prophetes, some to be

For all degrees.

be Euāgelistes / some to be shephardes
and teachers wherby þe sayntes might
be coupled together thozow comē seruice
to þe edifieng of the body of Christ. A
Bysshop must be blamelesse. The hus-
bād of one wife / sober discrete, manerly
harberous / apt to teach / not geuē to mo-
ch wine, no fighter, not geuen to fylthy
lucre, but gentle abhōzrig strife abhōz-
ring couetousnes, and one that ruleth
his owne house honestly / hauing obedi-
ent childzen wth all honestie. ffor if he cā
not rule his owne house, howe shall he
care for the congregacion of God?

The seruaunt of the lord ought not
to strue, but to be gētle vnto eury mā
apt to teach, one that can forbear the
swell, one þe can with mekenes enfor-
me the that resist, if God at any time wyl
geue them repentaunce for to know the
truth, and to turne agayn from the sna-
re of the deuell, w^{ch} are holden in prison
of him at his will.

Preach the worde, be seruent, be it in
season or out of seasō, improue, rebuke
exhort with all long suffering and doc-
trine

i. Tim. iij
Leuit. xxi
Ezech. 44
Titu. iij.

if. Tim. i.
Gal. vi a

2. Tim. 4

The ordenary

trine. for the time will come whē they
shal not suffer wholsome doctrine; but
after their own lustes, shal they (whose
eares itch) get them an heap of teachers
and shal turne their eares fro the tru
eth and shalbe geuen vnto fables. But
watch thou in al thynges / suffer aduersi
te, do the woꝝkes of a pꝛcher of the gos
pell / fyll thyne office vnto the vtter
most.

2to. 27. c. See that thou know the numbꝛe of
John. 10. thy cattel / and loke well to thy flockes,
Titu. i. b. A Bisshop must cleaue fast vnto the
true woꝛde of doctrine / that he may be
able to exhorte with wholsom learning /
and to impꝛoue thē that say agynst it.
i Pet. b The eldꝛs whiche are among you I
2to. v. c exhorte / whiche am also an Elder and a
Act. xx. d. wittnes of the affliction in Chꝛist / and
partaker of þe gloꝛy that shalbe opened.
Feede Chꝛists flock which is among you
and take the ouerlight of them / not as
though ye were compelled thereto but wil
linglye / not for þe desire of fylthy lucre /
but of good mynde / not as though ye
were lordes ouer þe parisshe, but þe
be

For all degrees:

be an example to the flocke.

Who soeuer wyl be gre at among you
let him be your mynister & who soeuer
wil be chiefe, let hi be your seruaunt. Cuē
like as the sonne of man came, not to be
serued/ but to do seruyce ad to geue his
lyfe to a redemption for many.

Mat. xxv

Go and pzeach the Gospel saying.

Mat. x

The kingdom of heauē is at hād. Hea-
le the sicke, cleanse the lepers / rayse y dea
de/cast out the deuels. frely ye haue re-
ceyued/frely giue agayne.

Who is now a fapthfull seruaunt/ who-
me hys Lord hath made ruler ouer his
houshold/ that he may giue them meate
in due reason: Blessed is that seruaunt
whome his lord (whan he cōmeth) shal
finde so doing. Verely I say vnto you,
he shal set him ouer all his goods. But
& if the euell seruaunte shall saye in his
hart, Tush/ it will be long oz my lorde
come & begin to smite his fellowes, yea
and to eate & drinke w the dzonken: y
same seruaunts lord shal come in a day
whan he loketh not for him / and in an
houre y he is not ware of/ & shal heaue

mat. xxiii

Mat. xlv

Apo. xvi

I hum

the ordenary

him in peces and giue him his reward
with pporities, where shalbe waylinge
and gnawing of teth.

Ezech. 33.

I haue made the a watchman vnto the
house of Israel, & where as thou hea-
rest anye thinge out of my mouth, thou
mayest warne them in my behalfe.

2 Para. 19.

Be that ye do thus in the feare of the
lord, and faythfully in a perfect hart, in
all causes that come vnto you fro your
bzyethern (which dwell in their Epties)
betwene bloud and bloud, betwene law
and commaundemēt/betwene statutes
and ordinaūces / ye shall enforme them
that they sine not agaynst the lord, and
so the wrath to come vppō you & your
bzyetherne

Luce. 7

Possesse neyther gold nor siluer. for
the labourer is worthy of his reward.
Go not from house to house: And into
what soeuer eptie you entre / and
they receyue you eat such
thinges as are set be
foze you.

**How the comen people
ought to vse and behaue them selues to
wardes the spirituall p[re]lates.**



Let every man this wise esteeme vs i. Cor. iij.
 then for the ministers of Christ/and for i. Cor. vi
 wardes of the secretes of god: Now is Deut. 39
 there no more required of þe stewardes. Here. 34
 then that they be found faythfull,
 Humble thy soule vnder the elder, and
 bow downe thy head to a man of wor. Eccle. 4
 shyppe. I. ij feare

the ordenaty

Ecc. v. ij. d
Deu. xij. c
Num. v. ij
b . and. c.

fear the lord with all thy soule & honour his ministers / loue thy maker with all thy strength, and forsake not his seruantes. feare the lord with all thy soule / and honour his priests.

1. Tim. v. c

The Elders that rule well / are worthy of double honour / moost specially they w^{ch} labour in the worde and in teaching. ffor the scripture sayth. Thou shalt not mow the mouth of the ox w^{ch} treadeth out the corne. And w^{ch} labourer is worthy of his rewarde.

Deut. xxb

1. Thel. v

Alle beseeke you brethren / that ye know them which labour among you / & haue the oversight of you in the Lorde and geue you exhortacion / that ye haue the more in loue / for their workes sake and be at peace with them.

Heb. xiiij

Remember them which haue the oversight of you / which haue declared vnto you w^{ch} word of God. The ende of whose conuersacion is w^{ch} you loke vpon & follow their sayth. Obey the / and submit your selues vnto the / for they watch for your soules / euen as they that must giue accountes therfore.

For all degrees.

Who goeth a warfare at any tyme
vpon his owne wages? Who planteth
a vineyarde & eateth not of þ frute ther-
of? Who feedeth a flocke? & eateth not of
the milke of þ flocke? If we haue sowe
vnto you spiritual thinges, is it a great
thing if we reape our bodely things? but if
other be takers of this power on you
wherfoze are not we rather? Know ye
not þ they which labour in the temple
haue their liuing of the temple? And they
þ write at the auter/enioye the auter/
Euē thus also hath the lord ordeyned
þ they which preach the Gospell shulde
liue of the Gospell.

Ezechias commaunded the people that
dwelt at Ierusalem. þ they shulde giue
porcions of their goodes vnto the prie-
sters, þ they might the moze stedfastly en-
dure in the law of the lord.

If a matter be to hard for the in iudg-
ement betwene Bloude and Bloude/
betwene Plee and Plee/betwene stroke
and stroke. Thou shalt ryle and go to
the priestes the leuites and to the iudge
whiche shalbe at that tyme / and shalt axe of
A.ij. them

i. Cor. ix

Rom xvi
Galla vi

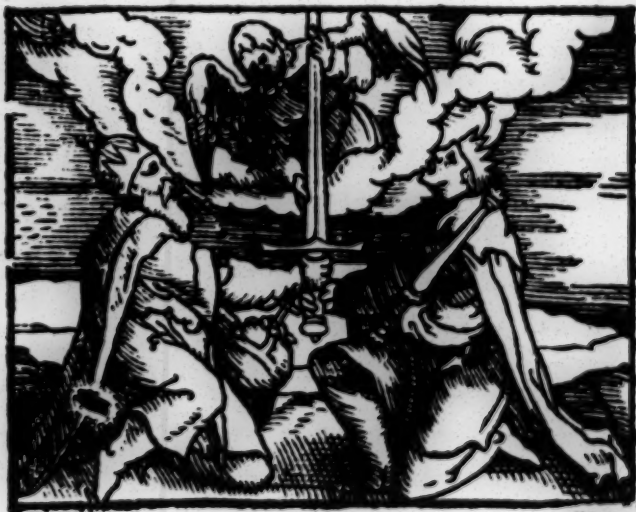
Math. x

Deu xliij

the ordeuary

the, & they shall shewe the how to iudge
and þ shall do thereafter/as they say vn
to the. And if any man deale p̄sūptus
oūslye / so þ he harkeneth not vnto the
p̄iest (whō stādeth to do seruice vnto the
lozde thy God) or to þ Judge/the same
shall dye.

Howe the worldly and superiour po
wers/as Emperours/Kinges/Princes
Judges and rulers ought to lyue with
their subiectes.



Beart

For all degrees.

Hearke (O ye kinges) and vnderstand. **Sap. vii**
O learne ye þ be Iudges of the endes
of the earth, giue eare, ye þ rule the mul- **Rom. viii**
titudes, and delyte in much people. ffor
the power is geuen you of the lord, and
the strength frome the highest. Wh shall
trye your workes & search out your I
maginacions, howe that ye, being offi-
cers of his kingdom, haue not executed
true iudgement haue not kept the lawe
of rightuousnes, noz walked after the
will of God. **Deu. xliii**

A king shall not haue many hozles/
nether shal he haue many wiues/nether
shal he gather him syluer and golde to
much. He shall not lyft vp his hart abo-
ue his brethren & shall not turne a syde
from the commaundementes of God/
nether to the right hand noz to þ lyfte
hande.

Mercy and faythfulnes pserue the **Pro. xxv**
king, & with louing kindenes his seate
is holden vp.

The seare of the king that faythfully **pro. xli**
iudgeth the poze, shall continue sure for
uermore.

Lyke

the ordenary

Lyke as a roaryg lyon, and an hungrype beare/euē so is an vngodly pynce ouer the pooze people. Where the pynce is without vnderstāding there is great oppression & wzonge. But if he be such one as hateth couetousnes / he shall longe reygne.

Mich. ij. a Heare/o ye heades of the house of **Jas**
Deu. xviij cob/& ye leaders of þ house of **Israel**.
Here. v. a Shuld not ye know what were lausfull
Psal. 131. & right but ye hate the good / and loue
the euell / ye plucke of mens skynnes / &
the flesh from their bones. **Kepe equitie**
& rightuousnes / deliuer the oppressed

Here. 23. a fro the power of þ violēt / do not greue
and 21. d noz oppzesse the straūger the fatherles
Zacha. viij noz the widdowe / & sheade no innocent
b, & viii. c bloude in this place.

We wise now therfore (o ye kinges)
Psal. i. a. be warned ye þ are iudges of the earth.
Ezay. 37. c Serue the lord with feare and reioyce
befoze hi with reuerence. **Kysse the sōne**
lest the lord be angrye / and so ye perish
from the right way.

Sap. i. a **Set your affection vppō wisdomē**
3. Reg. 3. a ye that be iudges of the earth.

Make

For all degrees.

Make no labour to be made a Judge/ Eccle. vii
except it so were þ thou couldest might put downe wickednes. Job. ix. a.
and. c

Take hede ye iudges what ye do/ for ye execute not the iudgemēt of men/ but of the lord. And he is w you in iudgemēt. Therfoze let the feare of þ lord be w you/ and beware and do it/ for w the lord our God ther is no vnrighteousnes noz respect of persōs / noz acceptig of giftes. Luk. xix. b

In iudgement be mercifull vnto the fatherles as a father and be in steade of an husband vnto their mother. Eccle. 4. b

With true iudgement the king setteth vp the lād, but if he be a man that taketh giftes/ he turneth it vpsidowne. Pzo. ix. a.

Be no accepter of persōs/ neyther be desirous of giftes, for they make wise mē blynde and chaunge the wordes of the righteous. Deu. xviij

He þ hath respect of persons/ in iudgement/ doth not well/ & why? He will do wōg/ yea/ euen for a pece of breade. Pzo. ij.

A wise iudge will orde his people w discretiō/ & where a man of vnder standing

the ordenary

Pro. xxiij big beareth rule ther goeth it well, **In**
the iudge of the people is hi selfe: **but** so
are his officers, and loke what maner of
man þ ruler of the citie is: such are they

Pro xxvij that dwell therein.

Apoc xxiij The vngodly taketh giftes out of the
bosom to wast þ wayes of iudgemēt.

Deut. 17 Thou shalt not wast the right of thy
Exo. xxiij poze in his causē, kepe þ farre frō false
Sulan. 8 matters: The innocent and rightuous
Eccle. xxv shalt thou not flea. Thou shalt take no
giftes, for giftes blynde euen them that
are sharpe of sight: & wast the rightous
ous causes.

Leuit. 24 Cursed is he that wasteth the right of
Ezap. viij the widow: **Woe** vnto them þ are con-
Pro. iij ning men to suppe out wine: & experts
Deut. 17 to set vp dzonkenes, These giue sēctes
Ezech. 14 with the vngodly for rewarde: but cō-
demne the iust cause of the rightuous.

Luk. xij **Woe** be vnto you (o ye iudges) that
Mat. 23 make vnrightuous lawes: and denyse
things which be to harde for to kepe
wher thow the poze are oppressed on
euerp side: & the innocētes of my peas-
ple are ther w robbed of iudgement: þ
wides

For all Degrees.

Widdowes may be your pray: and that **Esa, 18**
ye may robe the fatherles.

If thou be made a ruler: pride not thy **Ecd, 32.**
self therein: but be thou as one of the **Deu** xbis
prople.

Let him that ruleth be diligent,

Rom. xij.

**How subiectes shall behaue
thē selues towardes theyr
superiours and tempo
rall rulers.**



The

The ordenary

Exod. 22. The rulers of the people shalt thou
Act. 23 a not blaspheme.

1020. 24. a Feare the lord and the king/ and kepe
and. xx. no company with the flaunderous/ for
 their destruction shall come suddenly.

Pray for kinges and rulers.

i. Tm. ii. Warn the people that they submit the
Titu. 3. a selues vnto princes/ & to the higher au-
Rom. 5 a. thorite and to obey the officers.

1. Pet. 2. a Submit your selues vnto all maner
1. Pet. ij. b ordinaunce of men for the lordes sake/
 whether it be vnto the king, as vnto the
 chiefe head, or vnto rulers as vnto the
Titu. 3. a. that are set of him for the punishmet of
 euell doers/ but for the prayse of them
 who do well.

Let every soule submit him selfe to
 the auctorite of the higher powers. for
Rom. xiiij there is no power but of God. The po-
Sapi. vi. wers are ordained of God/ so that
1. Pet. a. b. who soeuer resisteth the power/ resisteth
 the ordinaunce of God. And they who re-
 sist, shall receiue to the selues dampna-
 tion. for rulers are not to be feared for
 good workes/ but for euell.

Rom. xiiij. And the ruler beareth not the sword
 for

For all degrees.

for nought. For he is þe minister of god
a taker of vengeance to punish him that
doth euil. Wherfor ye must nedes obey
not onely for punishment, but also be-
cause of conscience. For this cause must ye
giue tribute also. For they are gods mi-
nisters, which mayntein þe same defence.
Giue to euerye man therfore his dutie/
Tribute to whome tribute belongeth/
custome to whome custome is due, feare/ Rom. xii
to whome feare belongeth, Honour to Mat. 7. v
whome honour perteyneth.

Giue vnto the Emperour that which Mat. 22. c.
is the emperours. And giue vnto God Mat. 7. d
that which is Gods. Rom. xiiij.

How parentes as father and
mother, ought to rule and
bring vp theyr Chyl-
dren in the feare of
the lord.

The ordenary



Eccle vij. c If thou haue sonnes, bring them vp
and io. a in nurtour and learning; & holde them
 in awe fro their pouth vp. If thou haue
 doughters, kepe their bodye and sye we
 not thy selfe cherefull toward them.
 Mary thy doughter; and so shalt thou
 perfoyme a weyghtie matter; but gyue
 her to a man of vnderstanding.
Eccle 30 Who so loueth his chyldre holdeth him
 vnder correction that he may haue
 Joye.

For all degrees.

Hope of him afterwarde. He that testifieth his sonne, shal haue Hope of him & nedeth not to be ashamed among his acquaintaunce. Who so enforzeth and teacheth his sone, greueth the ennemy, and befoze frendes ye may haue ioye of him. If thou dyest yett as though thou were not deade, for thou hast lefte one behinde the þ is lyke vnto the. An vntamed horse will be hard, & a wanton childe will be wyllfull. If thou bring vp thy childe delicately, he shall make the prayde, and if thou playe with him, he shall bring the to heauines. Laugh not with him, least thou wepe with hi also, and leaste thy teth be set on edge at the last.

If thy daughter be wanton kepe her straghtly, least she cause thine enemies laugh the to scozne, and the whole cytie to geue the an euill repozte, and so þ be fayne to heare thy shame of euery man. Thou shalt not holde thy daughter to whozedom, þ the lād fall not to whozedom, & waxe ful of wickednes. If thy daughter

The ordinary

Doughter be not shamedfast / holde her
straghtly least she abuse her selfe tho-
rowe ouer much libertie. Beware of all
the dishonestie of her eyes.

Deut, 23 There shalbe no whoze among the
Rum, 25. doughters of Israell, neyther whoze
Mich, i. b per among the sonnes of Israell.

Eccle, 22 A misnurtured sone is the dishonour
of y father. A foolish doughter shalbe ly-
tler regarded. And she that cometh to dis-
honeste / bzigeeth her father in heauines.

A doughter that is past shame disho-
noureth both her father & her husband.

Collo. iij Ye fathers rate not your children
least they be of a desprate mynde.

He that spareth the rodde hateth his
Pro. 13. c. sone / but who so loueth him / holde
Psal. 23 him euer in nurtour.

Heb. xij. b Ye fathers / prouoke not your children
Psal. 33 vnto wrath: but bzig the vp in the nurt-
Ephe. i. a. tour and infozmacion of the lord.

Withholde not correctiō frō thy chyld
foz if thou beatest him with the rodde:
Pro. 23 he shall not dye therof. Thou smitest hi
nd. xij. c. with the rodde / but thou despuest his
Eccle. 33 soule from hell.

Let

For all degrees:

Let the elder man be sober / honest / discrete, sounde in the fapth / in loue / in patience. Titu. ii. c

Let the olde women shew them selues as it becometh holynesse / that they be no false accusers, not geue to much toyme / that they teach honest thynges / that they enforme the yong womē to be sober minded / to loue their husbands / to loue their

chyldezen / to be discrete / chaste / hus-

wifely / good / obediēt vnto their

husbandes / that the word of

God be not euell spoken

of. Let the yongmē

lykewise be

sober.

Gen. iiij

Now youth shall obey their elders / honouring them in the feare of the lord.

It is

the ozdenaty



Ephe vi. a Ye childzen obey your elders in the lord
Collo iij for that is right. Honour thy father &
Exodi xx thy mother, $\text{the first commaundment}$
 $\text{that hath any promise, that thou mayst}$
 $\text{prosper and live long upon earth.}$

Titu. 2. a Let the young men be sober minded.
i Pet ij Ye younger submit your selves unto
Ecc. viij. c the elder.

and. iij a Honour thy father from thy whole
 $\text{heart, and forget not the lowrowful tra}$
 uayes

For all degrees.

Example that thy mother had with the.

Remember þ thou wast bozne thozow
them/and how canst thou recompense **Tob. iij. a**
the the thigs þ they haue done for the

Holdethy mother in honour all the **Tob. iij**
dayes of thy lyfe. for þ oughtest to re-
membze what and how great parreles
she suffred for the in her wombe.

Why sonne care and be wise so shall **Pro. xliij**
thine harte prosper in the way. Let not
thine harte be gelous to follow sinners
but kepe the still in the feare of the lord
all þ day long. Kepe no company with
wine bibers & riottours eaters of flesh **Pro xliij**
for suche as be ozokardes & riottours/
shall come to pouertie/ & he þ is geue to
much slepe/shal go with a ragged coate.
Geue eare vnto the father that begatte
the, and dispise not thy mother whā she
is olde.

The lord will haue the father honours
red of þ chyldre/ & loke what a mother
comaūdeeth hir chyldre to do, he wil haue
it kept. Whō so honozeth his father, his
sinnes shalbe forgiven him / & he þ hos
poureth his mother/gathereth treasure
Eccl. xij together

Eccle. xij
Exod. 20.
Deu. v. 6

the ordenaty

together. Whoso honoꝛeth his father
shall haue ioy of his owne chyldren; &
whan he maketh his pꝛayer, he shalbe
hearde.

He that feareth the loꝛde/honoureth
his father & mother; and doth them ser
uice; as it were vnto the loꝛd him selfe.
Honour thy father in dede; in woꝛde &
in all pꝛaueience; that thou mayest haue
his blessing: foꝛ the blessing of ꝑ father
buyldeþ vp the house of ꝑ chyldꝛen; but
the mothers curse, roteþ out the founda
cions.

My sonne make much of thy fathers
in his age; and greue him not as lōg as
he lyueth. And if his vnderstādyng faile/
haue paciēce with him, and despise him
not in thy strengþ. He ꝑ forsaketh his
father/shall come to shame; & he that de
fieth his mother; is cursed of God.

He ꝑ hurteth his father; oꝛ hurteth out
his mother; is a shamefull and an vn
woꝛthy sonne.

Thou shalt ryle vp before a gray hede/
and shalt giue reuerence vnto the aged.
How

Genr. ii
and. 49

Deu. 34

Exo. xix. 15

Leuit. xix

**fōr all degrees.
How the master and maſtres
ought to vse them ſelues to-
wardeſ theyꝝ ſeruaūtes.**



**He that dilycatly byngēth vp his ſer- p. 20. 29/
uaunt from a chyld, ſhall make him his
maſter at length.**

**Where as thy ſeruaunte woꝛketh true: Eccl 7.
Ipe/entreat him not euell / noꝝ the byꝝe-
lyng that is faithfull vnto the. Loue a
diſcrete ſeruaunt as thine owne ſoule.**

A. ii. The

the ordeuary

The fodder, the whippe and the bur
the belögeth vnto þe asse, meate, correcc-
tion and worke vnto the seruauit

If thou let thy seruauit labour, thou
shalt finde rest, but if thou let him go I
dell, he shall seke libertye.

The poke & the whippe botw downe
the necke, but tame þe euell seruauit
with bandes and correccion.

See hi to worke, for that belongeth vnto
to him and becommeth him well.

If he be not obediēt, binde his fete, but
do not to much vnto him in any wise, &
without discrecion do nothing.

If thou haue a fapthfull seruauit, let
him be vnto þe as thine owne soule, for
in bloud hast thou gotten hi, if thou mis-
treatest him euell and kepest him hard,
he will runne away from the.

Collo .iij. **Ye masters, do vnto your seruantes
that which is iust and equal, & knowe
that ye also haue a Master in Hea-
uen.**

Eph. vi. a **Ye masters, put away your chere-
Eccle. 33 d ninges, and know that their God is
Collo. iij. c your God also, neyther is there any res-
pect**

For all degrees.

pect of persons with him.

Be not as a lyon in thine owne house,
destroying thy household folkes; & oppres- **Tobi. iii**
sing them þat are vnder the. **Deut. 24**

Who soeuer worketh any thing for
the immediatly geue him his hyre, and
loke that the hyred seruauntes wages
remayne not by the ouer night.

Leuit. xix

The workemans labour shall not bide **Tobi. iiii**
w the vnto te morning. **Eccle. 23. 6**

He þat defraudeth the labourer of his **Eccle. 24. 6**
hyre, is a bloud header. **Eccle. 5. 6**

How seruaunts ought to be
haue them selues in the ser-
uice of their masters
oꝝ loꝝdes. Dames
oꝝ maistresses.

Act

the ordinarv



Tim vi. Let as many seruantes/as are vnder
the yoke / counte their masters woorthp
of all honour / that the name of God &
Ibidem. his doctrine be not euell spoken of.

He that they which haue beleuing mas-
ters / despise them not / for they are Bre-
thern, but rather do them seruice / for so
much as they are beleuing and beloued
and partakers of the benefyte.

Ye seruantes be obedient vnto your
hodely

For all degrees.

bodely matters in all thinges not with
eye service as menpleasers; but in sim-
plicity of harte; fearig God. What soeuer
ye do, do it hartely eue as vnto the lord
and not vnto me. And be sure; þ of the
lord; ye shall receaue the reward of þ in
heritaunce, for ye serue the lord Christ.

Col. iii. c
Eph. vi
Tien. ij. b
i. Pet. ij. a

Ye seruauntes be obedient vnto your
masters & please them in all thinges, not
answering the agayne; neyther be ye pi-
kers; but shewe al good faythfulnes; þ
in al thinges ye may do worshippinge vnto
the doctrine of God our sauour.

Titu. ii. a
Eph. i. a
Col. iij. a

Ye seruauntes obey your masters with
all feare, not onely if they be good & cur-
teous; but also though they be froward;

for that is grace; if a man for conscia-
ence toward God endure greife & suffre
wzong. for what prayse is it if whan
ye be buffeted for your fautes ye take it
patiently? But if whan ye do well

ye suffer wzong, and take
it patiently; that is
grace with
God.

The

the ordenary
The duety of married men
 to wades their wines.



Eccle. viij Depart not from a discrete and good woman þ is fallen vnto the for thy porcion in the feare of the lord. The gift of her honestie is aboue golde.

If thou haue a wife after thine owne minde, forsake her not and commit not thy selfe to the hatefull.

Eccle ix b Use thy selfe to lyue ioyfullpe with thy wife

For all degrees.

Wife whom thou louest all the dayes of
thy lyfe (which is but vayne) & god hath Mat. vi b
geue the vnder the sunne all & dayes of Ps. 118
thy vanitie: for & is the porcion in this
lyfe of all thy labour and trauaile that
thou takest vnder the sunne.

We husbandes loue your wiues: euen Ephe. v c
as Christ loued the cōgregation, & gaue Gal. ii c
him selfe for it to sanctify it & cleanse it Titu. 2. 2
in the fonteyne of water by the word, to 1. Pet. 3. 2
make it vnto him selfe a glorious cōgre-
gation: hauing no spot nor wrinkle nor
any such thing but & it shulde be holy &
without blame. So ought men also to lo-
ue their wiues, eue as their own bodies
We & loueth his wife: loueth him selfe.

Who so euer putteth away his wife Mat. 19 b
(except it be for fornicacion) causeth her
to breake matrimony. And who so euer
marrieth hir & is deuorced: breaketh wed-
locke. We men dwell with your wiues 1. Pet. ii c
according vnto knowledge: geuing ho- 1. Cel. ii c
nour vnto the wife: as vnto the weaker
vessel: & as vnto them that are hepyes
with you of the grace of lyfe, that your
prayers be not let.

the ordenary

Rum xxx If any man make a vow vnto $\text{\textcircled{p}}$ lordes
Deu. xxiij or sweare an oth / so that he bynde his
 soule / he shall not breake his word / but
 do all $\text{\textcircled{p}}$ is proceeded out of his mouth.

**The duetie of marie dwome
 towardes the $\text{\textcircled{r}}$ husbādes.**



Ephe. v. c Let the women submit them selues vnto
Collo. iij c to their husbādes / as vnto the lord.
p. Pet. ii. a For $\text{\textcircled{p}}$ husbā is the wiues head, eue as
Christ

For All degrees.

Christ also is the head of þ cōgregaciō **Coz. iij. a**
 & he is the sauour of his body. Wheres
 foze as the cōgregacion is in subiection
 of Chrlst / lyke wise let the woues be in
 subiection to their husbands in all thin
 ges.

Ye women be subiect vnto your hus
 bādes, that euen they which beleue not **1. Pet. iij.**
 the woꝛde / may without the woꝛde be **1. Coz. ri a**
 wonne by your conuersaciō whan they **Ephr. b c**
 beholde your conuersation in feare. **Collo. iij c**

All those apparell shall not be outwarde **ij. Tim. ij**
 with bzoyded heare, and hanging on of
 golde / oꝛ in puttig on of gozgiours arap
 but let the inwarde man of the harte be
 incorrupte with a meke and a quiet spis
 rite which befoze God is muche set by
 ffoꝛ after this maner in þ olde time did
 the holy women which trusted in God / **Gen. x b iij**
 tper the selues, and were obedient vnto
 their husbands / euen as Sara obeyed
 Abꝛaham and called him loꝛde.

Let the womn arap them selues in co **1. Tim. ii**
 mely apparell with shamefastnes & oil
 crete behauour, not with bzoyded heare
 oꝛ gold oꝛ Pearls oꝛ costly arap, but w
 such

The ordenary

such as it becometh womē that possesse
Godlynes thow good woꝝkes.

1. Cor. xlii

Ephē v c

Gen ii

Let your wiues kepe scilence with all
subiectiō. Suffer not a womā to teach
noz to haue auctoritie ouer the mā/ but
foz to be in scilence. foz Adā was first
fōrmed/ and then Eue. Adam also was
not deceaued, but the woman was decei
ued/ and hath bzought in the transgressi
on. Notwithstandig thow we be arig
of chyldre she shalbe saued, if she cōtinu
in fayth/ and in loue and in sanctifyng
with discrecion.

Let your wiues kepe scilence in the cō
greaciō, foz it shal not be permitted vnto
the to speake, but to be vnder obedi
ce as the law sayth: But if they wil lear
ne any thig let the be at their husbands
at home. foz it becommeth not women
to speake in the congregacion,

A man shalbe lord & ruler in his house/
and the womā shalbe subiect to her hus
bande/

Num xxx If a married woman make a vowe/ and
if she haue lettē go out of hir lippes a
bōd ouer hir soule, & her husbād heare
it and

For all degrees.

It / and holdeth his peace therat / þ same
day þ he heareth it / then her bowe and
bād wherwith she hath bounde her selfe
ouer hir soule, shall stande in effecte.

But if her husband forbid her the same
day þ he heareth it / thē is þ bowe louse
þ she hath vpon her / and the band also
þ she hath litten go out of her lippes o-
uer her soule.

Of the state of matrimony in generall.



The ordenary

Mat. i. a
Gene. ii d

In the beginning God created man
& womā: for this cause shall a mā leaue
father and mother, & cleaue to his wife,

And they two shalbe one flesh: now
are they not twayne, but one flesh. Let
no man therefore put a iunder þ̄ w^{ch} God
hath coupled together.

1 Cor. vii

To abyde whoz dome: let every man
haue his owne wife, & let every womā
haue her owne husband: let the mā giue
vnto the wife due beneuolence, likewise
also þ̄ wife vnto þ̄ mā. The wife hath
not power ouer her owne body: but the
husband: and lyke wise the mā hath not
power ouer his owne body: but þ̄ wife

Tob vi d
and. vii. a
Joel. ii c

Whiche we not pour selues one fro
an other: except it be with the cōsent of
both for a tyme that ye may giue your
selues vnto fasting and prayer: and they
come together agayn: least sathā tempt
you for your incontynency.

Heb. xii

Let wedlocke be had in pryncipe in all poin
tes: and let the chambze be vndefyled.
For whoz keepers & aduouterers God
wyl iudge.

The lord fauoureth man and wife
that

For all degrees.

that agre well together.

Happy is the man that hath a vertu
ous wife/for the numbꝛ of his yeares
shalbe double. Eccle. 24.
and. xi. v
Eccle. 24. v

A woman shall not seperate her selfe. Coꝝ. vii
from her husband/ but if she seperate her
selfe/ that she remayn vnmarried/ or be re
consiled to her husband.

A woman that is in subiection to the Rom. vii
man, is bounde vnto the law whyle the
man liueth, but if the man dye, the is she
loused from the lawe that concerneth Mat. 5 v
the man. If she be with an other man/
whyle her man liueth/ she shalbe called
a wedlocke breaker. But if the man
be dead / the is she fre from the
lawe/ so that she is no weds
lockbreaker if she be
with an other
man.

Of the state of virgins.

the ordenary



1. Coz. 7 a I say to them that are vnmarried and
 to widdowes (sayth. S. Paule) It is
 good for the m that they abide also as I
Tim. b. b do. But if they can not abstay: e let the
 mary, for it is better to mary the to bur
 ne. As (cerning virgis I haue no cō
1. Coz. bi c maundemēt of the lord, neuertheles I
 say my good meaning as I haue obty
 ned mercy of the lord to be saythfull. I
 suppose it is good for þ p̄sēt necessite
 for it is good for a mā so to be. Art thou
 bound vnto a wife / she not to be lousd
 I

For all degrees ?

Let þe loused frō a wife, seke not a wife
 If a damsell make a bow vnto þe lord *Num xxx*
 whyle she is in her fathers house & vns
 married / & her bow oꝝ band that she ma
 keth ouer her soule cōeth to her fathers
 cares / and he hold his peare therto / the
 all her bowes and bandes that she hath
 bound her selfe withall ouer her soules
 shall stande in effect.

Of the state of widdowes.



L. ij. She

the ordinary

1. Tim. v She that is a right widdow and be-
Luk. xij f solate/putteth her trust in God/and con-
ij Cor. i tinueth in prayer and supplicatio night
 and day. But she þ lyueth in pleasures/
 is dead euen yet aloue. A widdow must
Gala. vi be without blame. But if there be any þ
 prouberth not for his owne/ & specially
 for the of his household, the same hath de-
 nied the fayth/and is worse then an im-
i. Pet. ij pydell.

Let no widdow be chosen vnder thys
i. Tim, v scoze yere old/and such one as was the
 wyfe of one mā/and well reposed of in
 good workes if she haue brought vp chil-
 dzen well, if she haue bene harborowes/
ij. Pet. iij if she haue washed the saictes fete/ if she
 haue ministred vnto the which were in
 aduersitie, if she were continually geue
 to all maner of good workes.

But the ponger widdowes refuse. for
 whan they haue begon to ware wane-
 son agaynst Chzist/ they will mary ha-
 uinge their dampnacion, because they
 haue broken the first fayth. Besides this
 they are pydell/ & learne to ronne about
 from house to house. Not only are they
 pydell

For all degrees.

poore but also trifling and busy bodyes/
speaking thinges which are not comly.

The bowe of a widdow/and of her **Hum xxx**
that is deuoised, all that she bindeth her
selfe withall ouer her soule, shall stand in
effect vpon her.

Exhortation to the rich of
this worlde.



If riches encrease/let not your hart **Psal. li.**
vpon them.

It bes

the ordenary

Eccle 23

It becommeth not a couetous man a nygarde to be rich, and what shulde a nigard do with golde? He that with all his carefulnes heapeth together vnrigh-
tuously, gathereth for other folkes, and
an other man shall make good chere of
his goods. He þ is wicked vnto hi self,
how shuld he be good vnto other men?
How can such one haue any pleasure of
his goods? there is nothing worse, then
when one disfaouureth him self, & this
is a reward of his wickednes. If he do
any good, he doth it not knowing thereof
and agaynst his will, & at the last he de-
clareth his vngraciousnes. A nigarde
hath a wicked eye, he turneth a way his
face & dispiseth his owne soule. A coue-
tous mā hath neuer inough in þ poztion
of wickednes, vntill the tyme þ he wis-
ther a waye & haue lost his owne soule.

P20.271

Eccle iij

Ecc. 24 b

A wicked eye spareth bzead, & ther is
Eccle / i:ij scarlenes vppon his table. My sonne
Tob iij v do good to thy selfe of that thou hast, &
Luk. xvi giue the lord his due offriges. Do good
vnto thy frend befoze thou dye, & accor-
dig to thy abytlie reach out thine hand
and

For all degrees.

and giue vnto the poore. A rich man Job l. 8
ought to submit him selfe and not to re i. Tim. vi
ioyce in his goods. Charge the which
are riche in his woozide, & they be not
proud, noz trust in þ vncerteyne riches
but in that lyuing God (whiche geueth
vs aboundauntly all thiges to enioy the)
þ they do good / þ they be ricge in good Mat. vi. 3
wozks, & they giue & distribute w good
will, gatherig vp treasure for the selues,
a good foundaciõ against þ time to come,
that they may lay hand on eternall life.
Geue almes of thy goodes / and turne Tob. iiij. 5
neuer thy face fro the poore, for almes de
liuereth fro death, & suffreth not þ soule
to come in dar'enes. A great cõfozt is
almes befoze the hye God, vnto al them
þ do it. Let neuer pride haue rule in thy
minde, noz in thy woꝝd for in pride begi
all destruction. Happy is the rich that Gene. iiij
is found without faule, and he þ turneth Eccl. iij
not fro the right way for golde, necher
putteth his trust in money or treasure.

Go to know ye rich men, wepe and i. Tim. vi
howle on poure wretchednes that shall
com vpo you. Your riches are corrupt
your

the ordenary

your garmentes are moth eaten. Your golde and your silver are cankered & the rust of the shalbe a witness agaynst you & shal eat your flesh as it were fyre: ye haue heaped creature together in your last dayes. Behold the hyer of þ labouers wh haue reaped your owne felde (wh hie is of you kepte bake by fraud) crieth, and þ cries of them which haue reaped / are entred into the eares of the lord sabaoth. Ye haue lyued in pleasure on the earth & in wantonnes / ye haue condemned and haue kyled the Just / and he hath not resisted you.

Leuit. x. c

Deu. 24

Tob. iij. c

Luk. x. c

Ecl. x. b

There is nothing worse then a covetous man. What prdest thou the? thou addest: there is not a moze wicked thing the to love money. And why? such one hath his soule to sell: yet is he but a filthy dounge while he lyueth.

Although the phisician shew his helpe neuer so long: yet in conclusion it goeth after this maner. to day a king, to morrow dead. For whan a man dyeth, he is the hyer of beastes / serpentes and wormes.

For all degrees.

Who be vnto the proude wretch in **Sid Amos. vi**
 to such as thinke the selues so sure vpo **Luk. vi**
 the mount of samaria. Which hold the
 selues for the best of þ world, & rule þ
 house of Israell eue as they list, behold
 is the border of þ lād of the philistines
 wider then yours: We are taken out for
 the euil day, euen that lyt in the stole of
 wilfulness, ve that lygh vpon beddes of
 flouery and vse your wantonnes vpon
 your couches, ve that eate the best lābes
 of the flocke, and the fattest calves of þ **Job. xxi b**
 drooue, ve þ sing to the lute, and in play **Ezr. v b**
 ing of instrumentes compare your sel- **1 Reg. v b**
 ues vnto Dauid, ve þ drinke wine out
 of gobblettes, and anoynte your selues
 with the best oyle, but no mā is sozy for
 Joieps hurte.

Who so trusteth i his riches, shal perish
 Blessed is he that considereth the poze
 for the lord shall deliuer hi in the tyme
 of trouble.

Prouer xi
Psalm 40

Se that ye gather you not treasure
 vpon earth where rust & mothes coze
 rupt, and where theues breake thzough
 & steale, But gather you treasure toges
 ther

Mat. ix c
Luk. x c
Eccle 36

the ordenary

Mat. 23. 23 ther in heauē where nether rust noz mo
Luk. 21. 34 thes corrupe/ and where theues nether
bzeake bp noz yet steale. ffor wher your
treasure is ther is your harte also/ ye ca
not serue God and mammon;

Luk. 16. 8 Make you frindes with the vnright
eous mamō / that whan ye shall haue
need/ they maye recraue you into thes
vnrusting tabernacles

Tim. 6. 9 All they that will be rich fall into tēp
† 20. 23 taciō and snare/ & into many folish and
nosome lustes, whiche drowne men in
destruction and dampnacion. ffor cou
tousnes is the roote of all euill/ whiche
whyle some lusted after they es
ced from the fayth, and tan
gled them selues with
many sorowes.

**Exhortation to the pooze/
sicke and impotent
Parsons.**

Bless

For all degrees.



Blessed are the poore in spirite, for Mat. v 3
theirs is the kingdom of heauen. Luk vi

All the dayes of the poore are misera Psal. xvi

ble, but a quiet hart is a continuall fe-

ast. Better is a lytle with the feare of p

lord, then great treasure,

Better is the poore that liueth Godly, Psal. 36

then the blaiphemer that is but a foole Psal. xix

A poore man leading a godly lyfe, is Psal. 27 a

better

the ozdenaty

Psa. 30 better then the riche that goeth in froi
Prou. 15 b warde wayes.

Ecle. 28 c A small thing that the righteous hath
1. Tim. vi is better then great riches of the vnnod-
 ly. The lord knoweth the dayes of the
 Godly: & there inheritaunce shal endure
 for euermore.

The lord is a defence for the poze, a
 defence in þ time of trouble. For þ lord
 forgetteth not the cōplayne of the poze.

The lord shall delouer the poze from
 the mighty: and the wretched & misera-
 ble poze help peple, which haue no help.
 The lord will not forget the poze: the
 patient abiding of such as be in trouble
 shall not perish for euer.

Psal. xxi

He shalbe fauourable to the simple and
 poze: he shal preserve the soules of such
 as be in aduersite.

He shall delouer their soule from ex-
 torcion and wronge: & deare shall their
 blood be in his sight.

Eccle. xxi

Exod. v b The prayer of the poze goeth out of
 the mouth, & cometh vnto the eares:
 & his vengeance (or defence) shal com,
 and that hastely.

A lms

For all degrees.

A simple man which labourereth & toyleth
heth, is better then one that is gorgeous and Eccles. x. c. d
wanteth breade.

Thou art the poore mans helpe (O lord) Ezay. xlv
a strength for the needfull in his necessi-
ties.

Thou art a defence vnto him agaynst
euell weather, and a shadow agaynst
heate.

The poore shall not alway be out of
remembraunce, the patient abiding of
such as be in trouble, shall not perishe
foreuer.

The lord shall kepe the simple flocke by
their right, defend the children of the poore Psal. 71. a
and punish the wongeous doers.

The poore sely people couer water, & Ezay. xlv
they can get none, and their tog is waxe
dry for thurst: A lord shall hear the, A
the God of Israell wil not forsake the.
Hath not God chosen the poore of this Jacob. i. a
woorde that are rich in fayth, and heires
of the kingdome which he promised to the
that loue him?

The poore that wanteth strength and Eccles. xi
hath great pouertie, the eye of God lo-
keth

The ozdenary

Seth bpō hī to good, setteth him t̃p frō
his lowe estate & lyfseth bp his heade.

Exhortacion to the artificer
oz handicraftes man.



Gene, lii

In the sweate of thy face shalt thou
eate thy breade: tyll thou be turned agayne
vnto earth whence thou art taken,

Iob, v, a

Man is bozne to labour: lyke as the
birde for to flye.

In

For all degrees.

An ydell hand maketh poe; but quicke Pro. 10. 8
labouring hand maketh rich.

Who so gathereth in Sommer is
wise; but he that is sloughish in haruest
bringeth him selfe to confusion. Eccle. 3. 6

In all thy woakes be diligent and
quicke; so shall there no sickness happen
vnto the. Rom. 12. 11

Be not proud to do thy woakes; and
despayre not in the tyme of aduersitie. Eccle. 1. 10
Pro. 10. 24

Who so is slouthfull and slacke in his
labour; is the Brother of him that is a
wayster.

Slouthfulness bringeth slepe; and an
ydell soule shall suffre hunger. Pro. 10. 13

The deuises of one that is diligent
bring plenteousnes; but he that is vnad-
uised commeth vnto pouertie. Pro. 10. 18

He that laboureth not; shall not cate. ij. Cor. 3. 15

A man shall go forth to his woake. psalm. 103
and till his land vnto the euening.

Thou shalt cate the labours of thine psalm 127
owne handes; so shall it go well with thee,
& thou shalt be blessed. Thy wife shall be
as a frute full vine vppon the walles of
thy

The ozdenary

thy house. Thy chyldren lyke the olive
bzaunches round about thy table. And
thus shall the man be blessed & feareth
the lord.

Ecd. .v. b A labouring man slepeth sweetely/whoe
Iob. .x. c ther is be litle oz much & he eateth/but
the aboundaunce of the rich/wil not suf
fer him to slepe.

Pzo. .xxiij Take not ouer greate trouaple and las
Iere. .xviij bour to be rich.

Ecd. .e. .xix A labouringe man that is geuen vnto
dzonkennes/shall not be rich.

Pzo. .xv Delyste not thou in slepe/least thou cos
me vnto pouerte/but open thine eyes,&
thou shalt haue bzead inough.

Ecd. .32 b All that a man eaterh and dzinketh
pea/ what soeuer a man enioyeth of al
his labour, the same is a gyfte of God.

Exhortation to Religious oz deuout parsons.

Purp

For all degrees:



Pure deuotion and vndefiled before **Jacob. i. c**
 God & father is this. To visite & stēd **This is a**
 les and widdowes in their aduersite, & **pure religio**
 to kepe him selfe vnspotted of & world. **ordained of**
 If any man among you leame deuour **God / other**
 and refrayne not his tong, but deceaue **religions as**
 his owne harte, this mans deuotion is **in cōter giv**
 in bayne. **bles / botes**
etc. are say
ned Ipocti
sp.

The feare of the lord is the right God **Eccle. ii**
 seruice that preserveth and iustifieth &
 harte, and geueth mirth and gladnes.

Exhorta

the ozdenary

Exhortatiō to the marchant.



Pro. xxi.

It is nought/it is nought sayth the
hyer, but when he hath it, he doth praple
it.

Pro. xlii

A false balance is an abhominacion
vnto the lord.

Leuit. xix

Deale not wzongfully with thy nerygh
bour, with metyard, weight oz mesur.

Thou

For all degrees.

When thou sellest ought vnto thy neyghbour, or bieft any thing of him, Deu. 23.
ceyue noz oppresse him not. Levit. xix

Thou shalt not haue in thy bagge two
maner of weyghtes, a great and a smal.

Neither shalt thou haue in thy house
dyuers measures, a great and a small.

that thy lyfe may be long in the

land: which the lord thy God

shall geue the: for wo soe

euer doth so: is an abho

minacion vnto the

Lord thy

God.

God knoweth both the deceiver/and Job. xij
him that is deceaued.

Exhortation to the husband- man.

Eccl. ij Who

the ordinary



Deu. xij Who so tylleth his ground shalbe fyl-
led with bzeade.

Deu. xi Who so hoozeth vp his cozne, shalbe
curled among the peple, but bledig shal
lyght vppon his heade that sellet it.

Deut. 24 Whan thou hast reaped dowe thine
Leuit. xix haruest, and hast forgottē a sheafe in
fælde, þ shalte not turne agayne to fetch
it, but it shalbe for the straunger, the fas-
therles and the widde ow, that the lord
thy God may blesse the in all the works
of thy

For all degrees.

of thy handes.

In lyke case when thou hast plucked
thyne olyue trees and vinyarde.

Leuit. xix

When thou reapest thy land, & shalt
not reape downe & uttermost borders
of it round about, nor gather it all cleane
vp. Euen so lyke wise & shalt not plucke
thy vinyarde cleane also, nor gather vp
the grapes & are fallen downe, but shall
haue them for the poore and straungers
for I am the lord your God.

Deu. 24

Exhortation to souldiours
of men of warre.



the ozdenary

Deu. x. a When thou goest out to batayle aginst thine enemies/ and setst hozses and charrets of the people moze the thou: be not afrayd of them.

Now/ when ye are come nigh vnto the battayle/ the p[ri]este shall step furth and speake to the people/ and saye vnto the:

Deu. xii. c Heare (o ye people) ye go this daye into
Rum. i. iii the batayle agist your ennemies/ let not

1. Man. 4 your hart faynte. feare not: be not a

Deu. . x. b frayed of them: for the lord your God goeth with you, to fight for you, agist your enemies/ that he may saue you.

Rum. xxi When thou comest nigh vnto a city to fight agaynst it, thou shalt offer them peace. But if they will not deale peaceably with the, and will warre with the, the beslege it.

Deut. x. c When thou must ligh a long season by fore a city agist the which thou makest war to take it/ thou shalt not destroy the trees noz heawe the down with the axe for thou mayest eate of the frute/ for it is but woode vppon the feldes/ & no man/ and cannot come and be bulwarkes agaynst the. But the trees that thou knowest well,

Foꝛ all Degrees.

Best þ men eate not of/ those shall thou
destroy and rote out/ and make bulwar
kes thereof/ agaynst the cite þ warreth
with the/ tyll thou haue ouercome it.

Let him þ is a fearde and faynt/
turne home agayne.

It is a small matter foꝛ many to be **Mat. iij. b**
ouercome with lewþe/ther is no diffe i. **Reg. .14**
rence to the God that is in heauen/ to de
lyuer by a greate multitude oꝛ by small
cōpanye/ foꝛ þ victoꝛy of the battel stan
deth not in þ multitude of the host but
the strength commeth from heauen.

Pe Shouldeours do no man wrong/ **Luk. iij. b**
and be content with your wages.

Exhortation to custumers tolners and publicanes.

Pe custumers and tolners/ require no
moꝛe of the people the is apointed you.

Exhortation to lombardes and bzurers.

Althp

the ordenary



Leuit. 25

Exo. xxxv.

Deu. 24

Ezech. 18

If thy brother waxe poore and fall in
decay beside the, thou shalt receaue him as
a straüger or guest, & he may lyue by the,
and thou shalt take no vsury of him, noz
n:oze then thou hast geuen, but shalt fear
thy God, that thy brother may lyue besi
de the. & oz thou shalt not lend him thy
moneyp by vsury, noz deliuer him thy
meate bypon aduauntage.

Let no man take vsury of his brother.

Thou

Foz all degrees.

Thou shalt occupie no vsury vnto thy brother, neyther with money, nor wth so
re, nor with any maner of thing that vth sury may be vthd withall, that the lord
thy God may blisse the in all that thou
takest in hand. Deu. xxliij
Exo. xxii
Leu. xxv

When one of thy brethren is waxen poore in any city within the land which I, John. 7
the lord thy God shall geue the, thou
shalte not harden thine hart, nor with-
draw thine hande from thy poore brother,
but shal open thine hand vnto him
and lēd him accordyng as he hath neede.
Beware that ther be not a poynt of be-
spall in thine hart, & is / thinke not that
he shall not geue it the agayne. foz if Rom. x. b
thou lokest not frendly vpon thy brother / &
geuest hi nothing, then shall he cry ouer
the vnto the lord, and it shalbe counted
sinne vnto the. But thou shalt geue hi.
foz because of it shall the lord thy God
blesse the in all thy workes, and in all p
that thou puttest thy hand vnto. The land shall
neuer be wthout poore, therfore cōmaund
I the and say, & thou open thine hande
vnto thy brother / whych is needy and
poore

the ordenary

Deu. xliij. poore in thy land/

If thou lend a poore body (sayth god)
þ shalt not lye downe to slepe wth hys
pledge/ but shalt deliuer him his pledge
agayne whan þ sunne goeth downe
þ he may slepe in hys owne rayment &
Blesse the / so shall the same be rekened
vnto rightuousnes befoze the lord thy
God. Lord (saith dauid) who shall dwell
in thy tabernacle: who shall rest vppon
thy holpe hyll: He þ sweareth vnto his
nepghbour & disapointeth him not. He
that geueth not his money vpon vsury
and taketh no rewarde agaynst þ inno
cent.

Ezech. 18.

If a man be Godly and do the thing
þ is equall and ryght / he greueth no boz
dy, he geueth his dette his pledg agayne/
he parttherh his meat with þ hungry / he
clotherh the naked / he ledeeth nothig vpon
vsury, he wth draweth his hand from
doig wth dog / he handeleth faythfully bes
twice man & mā. This is a righteous
man / he shall surely lyue / sayth the lord
God.

Mat. xiij
Psal xliij

Ezech. 22

Thou hast receyued giftes to shewde
blow

For all degrees.

bloud. Thou hast take vsury & increase
Thou haste oppressed thy neyghbours
by extortion & forgotten me sayth the
lorde God.

He that hath pitie vppon the poore len
deth vnto þe lord. & loke what he layeth
out it shalbe payed him agayne.

Exhortation to Whoremongers and Fornicatours.



The

the ordenary

Pro b. b

Prover, 7

The lippes of an harlot are a drop-
ping honny combe: & her throte is softer
then oyle. But at the last she is as bitter
as worme wode: and as sharpe as a two
edged sword. Her fete go downe vnto
death: & her steps prarle thowme vnto
hell. She regardeth not the path of life:
so vnstedfast are her wayes, & thou canst
not know them. Weare me therfore (O
my sonne) & depart not from the wordes
of my mouth. Kepe thy waye farre
from her: and come not nigh the doores
of her house. That thou mozne not at
the last (when thou hast spent thy body
and goods) and then say. Alas / why ha-
ted I nurtour: why did my hart despyse
se correction? Altherfore was not I obe-
diēt vnto the voyce of my teachers and
harkened not vnto them that enformed

Pro bc

Iob. 31. a

My sonne, why wilt thou haue plea-
sure in an harlot: & embrace the bosom
of an other woman? For euery mans
wayes are open in the sight of the lord
& he pondzeth all their goinges.

Pro. xxb. c

The mouth of an harlot is a deepe pit
wherin

For all degrees.

Wherin he falleth that the lord is angry
withall.

A foolish restless woman full of wo^{des} P^{ro}. ix. b
des, & suche one as hath no knowledge
sitteeth in the doores of her house vppō a
stool aboute in the city, to call such as go
by, and walke straght in their wayes.
Whoso is ignorant (sayth she) let h^e cō
hither, & to the vnwise she sayth, stolen
waters are swete, and the bread that is
prively eaten, hath a good taste.

But they consider not ^{that} death is there,
and that her gastes go downe to hell.

He ^{that} loveth harlots, spendeth a P^{ro}. 29
waye that ^{he} hath.

Turne away thy face from a beauti
full woman and loke not vpon the fay
renes of other. Many a man hath peris
hed thowes the beautye of womē, for
thow it ^{is} better is kindled as it were
a fyre. Eccle. ix. a
Mar. v. c

A whoore is a depe graue, and a harlot P^{ro}. 11
is a narrow p^{er}. She lurcheth lyke a P^{ro}. xxiij
thife, and those that be not aware / she
bringeth vnto her.

Let vs not commit whooredome as
some

The ozdenary

1. Cor. x some of them did/ & fell in one day thre
and twenty thousand.

ij Test iij The will of God in that ye shuld ab-
Ephel. iij stepne from-whoredom/ that euery one
Tob. vi. d of you shuld knowe how to possesse his
Roma. i. c vessell in holynes and honour/ & not in
the lust of concupiscence as the heathen
which know not God.

Ephe. iij c Let no fylthy communication pzoceed
What xij d oute of thy mouth/ but that whiche is
good to edify withal. And graue not the
spirit of God/ wherewith you are sealed
vnto the day of redemption.

1. Cor. 6. c fle whoredom. All sinnes that a man
doth/ are without the body. But he that
committeth whoredom sinneth agais
his owne body. Know ye not that your
bodye is the Temple of the holyghost/
whome ye haue of God/ & are not your
owne.

Galla. b. c Adououterers/ whoremongers/ forni-
1. Cor. vi c tatours & vnclean persons/ shall not in-
heret the kingdome of God.

Iere. b Shuld I then (sayth the lord) for all
this haue mercy vppon the? thy childre
haue forsaaken me/ and swozne by them
that

For all degrees.

I are no Gods. And albeit they were
bound to me in mariage; yet they fell to
aduoutery & haüted harlots houses.
In the desyre of vnclenly lust, they are
become like the stoned horse; euery mā
neleth at his neighbours wife. Shuld
I not correct this; sayt h the lord? And
shuld I not be abanged of euery people
that is lyke vnto this?

Ezech. 22
Here. ix. 8

Exhortation vnto Drunkardes.



The ozdenary

Iob. xxi b

Allo be vnto them that rise vp early to vse them in dꝛōkēnes; & yet at night are moze superfluous in wine. In whose companye are harpes & lutes tabzettes and pipes. But they regarde not þe workes of the loꝝd, and consider not þe operation of his handes.

Pꝛo. iij. a

Allo be vnto them that are conning mā to sup out wine, & expert to set vp dꝛonkenness.

Pꝛo. xxii

All here is woꝝ: where is soꝛow: where is strife: where is bꝛawling: where are woundes without cause: where be reash eyes: Is it not among those þe be euer at the wine, & sche onelye wher the best is, and occupy them selues to dꝛike out goblets, glasses & cups: Loke not thou vppon the wine howe reash it is, & what colour is in þe glasse. It goeth down soft ly, but at þe last it biteth lyke a serpent, & stingeth lyke an Adder. And whā a mā is dꝛōke, he casteth his eyes vnto straunge women, & doth muse vpon froward thinges.

Luk. xi c.
Rom. xiiij

Take hede vnto yowr selues that yowr hartes be not overladen with excesse of eating

For all degrees

eating and with drunkenness.

Wine is marvellous strong/ & ouer **ij. Efozais**
 cometh the that drinke it/ it deceaueth **Pro. xx**
 the mind/ & bringeth both the poore man
 & the king to dotage & vanitie. Thus
 doth it with the bondma/ & to the free/
 with the poore & rich. It taketh away
 their vnderstandinge/ & maketh the ca-
 reles and mery, so that none of them re-
 memb'reth any heauines, dette / or duety.
 It causeth also a man to think that the
 thing which he doth is honest and good,
 & rememb'reth not in what auctozice he
 is/ & that he ought not to do such thing-
 ges. Woz'e ouer when men are drinking,
 they forget all frendship, all brotherlye
 faythfulnes and loue. But as sone as
 they are drunken they drawe oute the
 sword & will fight. And whā they are
 layd downe frome their wine/ & so ryse
 vp agayn, they cā not tell what they did.

Wine is a voluptuous thing and **Pro. xx. a**
 drunkenness causeth sedicion/ who so de **Ephe. b. b**
 lyteth therein/ shall neuer be wyse.

Be not thou a wine biber/ for wine
 hath destroyed many a man. **Prover xi**

R **How** **Ephe. b**

The symony

Mat. xxi

Who be vnto them that sit by the way
to bye them in byshoppes & yet at night
are more superfluous in wine. In who
se compaigne are harpes & lutes tabret-
tes and pipes. But they regarde not þ
wozkes of the lord, and consider not þ
operation of his handes.

Mat. xxiij, a Who be vnto them that are conning me
to sup out wine, & expert to set by dyen
kennes.

Mat. xxiii Wher is wo: where is sorow: where
is strife: where is byawling: where are
woundes without cause: where be reade
eyes: Is it not among those þ be euer
at the wine, & seke onely wher the best
is, and occupy them selues to drike out
goblets, glasses & cups: Loke not thou
vpon the wine howe read it is, & what
colour is in þ glasse. It goeth down softe
ly, but at þ last it biteth lyke a serpēt, &
stingeth lyke an Alder. And whā a mā
is droke, he casteth his eyes vnto straū-
ge women, & doth muse vpon froward
thinges.

Luk. xi c.
Rom. xiiij

Take hede vnto your selues that your
hartes be not overladen with excesse of
eating

the ordenary

How well content is a wise man
with a lytle wyne. The fyre pꝛoueth the
hard pꝛon, euen so doth wyne pꝛoue the
hartes of the pꝛoud, when they be dꝛon
ken.

Wyne soberly dꝛonken/quickeneth the
life of man. If thou dꝛinkeſt it meſura
bly/ thou ſhalt be temperate. Wyne was
made frō the beginnig to make mē glad
(and not foꝛ dꝛōkennes) wyne meſura
bly dꝛonken, is a reioycing foꝛ the ſoule
and body.

But if it be dꝛonken with exceſſe/ it ma
keth bitterneſſe & ſozow vnto the mind.
Dꝛonkenneſſe filleth the mind of the fo
liſh/ with ſhame and ruine, diminifſeth
the ſtrength and maketh woundes.
Be not dꝛonken/ foꝛ therein is exceſſe.

Exhortation vnto al ſinners generally.

The ſame ſoule þ ſineth ſhall dye. The
childe ſhal not beare the fathers offence/
neither ſhall the father beare the childes
offence

Foꝛ all degrees.

offence. But the rightuouſnes of the
rightuous ſhalbe vppon him ſelfe/and
the wickednes of the wicked ſhalbe vpa
pon him ſelfe alſo. But if the vngodlye
will turne a waye from all his ſinnes &
he hath done and kepe my commaunds
dementes/and do the thinge & is equall
& right/doutles he ſhall lyue & not dye.
And I will thynke no moze vppon all
his ſinnes that he did befoze. Foꝛ I haue
no pleaſure in & death of a ſinner (ſaith
the Lord God) but rather that he con
uert and lyue.

A generall exhortation vnto all men.

Thou ſhalt reſpzehend thy bzother
whan he ſinneth/leaſt his offence come
ouer all.

We pe all of one minde/ one ſuffer with
an other/ loue as bzethern/be pitifull, be
curteous.

Recompence not euell foꝛ euell/ nether
Reij rebuke

the ordinary

rebuke for rebuke/ but contrary wyse/
blesse/ & know þe are called therto, euē
that ye shulde be heyyers of the blessing.

Ben xij

Mat. xv

For who so listeth to liue & wold sayne
se good days let him refrayn his tonge
from euell/ & his lippes that they speak
no gile. Let him eschue euil & do good.

Let him seke peace and ensue it. For
the eyes of the lord are ouer the
rightuous/ and his eares are
open vnto their prayers.

But the face of the
lord beholds
deth them
that do euell.

finis.

SO A Right

**Goodly rule how all fayth=
full Chzistians ought to occuppe and
exercyse them selues in their days
ly ppayers.**

Luke.xxij.Math.vi

**Chzist teacheth vs in his Gospell, sayig
Pray, that ye fall not into temptation.**

An ordenary
How a man shal beuaue him
selfe in the morning when he
ryseth.


When thou risest in the morning / loke
that thou with all humblenes of mind /
knele downe, and lyfting vp thy harte
thy hadnes and thine eyes vnto heaue
vnto God the father almighty / pray on
this maner.



The

to praye.

The prayer for the morning.

 Almighty & most gentle God/
we thanke the for the swete slepe
and comfoztable rest that thou
hast geuen vs this night. And for as
much as þu hast commaunded by thy ho
ly word, that no mā shuld be ydle, but al
wayes occupied in vertuous exercises
euery man accordyng to his calling. We
most humbly besech the that thine eyes
may attend vppon vs dayly defend vs,
in sorow succour vs, cherishe, comfozt
and gouerne all our counsell, studyes
and labours. In such wise þu we maye
so spend this day accordyng to thy moost
blessed wyll withoute hurtyng of oure
neighbour, that we may diligently and
warely eschue and auoyde all thinges
that shuld displease þu, let them alwayes
befoze our eyes, lyue in thy feare / and
euery worke that, that may be found accep
table befoze thy diuine maiestie vnto the
praise of thy moost holy name, through
Jesu Chyist our lord. So be it.

An

An ozdenary

An other prayer for the Morning.

Sing that thou (O heuently fa-
ther, art that one and alone al-
mightie god, which art in euery
place, be holdest the counsels/ deuises/ &
wozkes, yea the verpe thoughtes of all
men, & geuest to euery one accordyng to
their dedes. We besech the that (for as
muche as thou hast mooste graciously
pserued vs this night) we may not spend
this day after our owne minde & pleas-
sure (Whiche is alwayes euell and wycked)
but earnestly loke vpon, and diligently
folow thy fatherly wil, thine euer lastyng
councell/ thy healthfull word & pleasur
which is alwayes good/ perfect & holy
and fulfyll the same with good harte, &
thy diuine name may alwayes be satisfied/
both now and euer for vs miserable sin-
ners/ through thy dearely beloued
sonne Iesus Christ, our
lord and sauour
So be it.

After

Co praye.

After that thou hast prayed on this manner (eing that we be all sinners) it shall be expedient (if thou hast convenient leisure therunto) to confesse thy self on this maner vnto God the father.

The confession of our sinnes vnto God the father.

Almighty God & heavenly father, maker of heauē and earth.
I confesse my selfe vnto þe euē from the very hart, that I am a miserable wretched and abhominable sinner. And haue wickedly transgressed all thy holy commaundements, and the diuine preceptes of thy Godly wil. The lines Calas wh I haue committed in my flesh against þe are so great and so exceedingly increased, þe they are no lesse innumerable then the sandes of the sea. And they thrust me downe euē as an intollerable burde. In these wicked sinnes (oh lord God) haue I hetherto walked accoꝝdig to the wil of the pꝛice of the world/whyles I did that was pleasaunt to the flesh

An ordenary

fleshe and euell lustes / through bayne
thoughtes, the blindnes of my hart, the
outward pretence of Godlynes and fay
ned fayth. (Thys cā to passe) Ah wretch
that I am) because þ I did neuer ear
nestly strue agaynst the suggestions of
Sathan / nor the cōcupiscences or despa
res of þ world, nor yet the lustes of my
flesh. But fylthily obeyed the a thousand
tymes more / than the admonicions of
thy holy spirite. O lord my God. It cā
to passe all / that I did let nought by þ
Godly counsell dispised thy holy name
and feared thy vengeaunce and heauy
displeasure nothig at all. But what so
euer I haue in this behalte offēded thy
most Godly maieste, it soze repēteth me
& the faulte greueth me euē vnto the ve
ry hart. And if it were not (O most mer
ciful father) that thou haddest layde vp
mercy of the bowels / bloud and wound
es of Iesus Chyzt thy sonne and our
lord / for so many as vnfaynedlye repēt
& truly beleue, be they sinners neuer so
great and many / I shuld se none other
way but thzowe my selfe downe heads
long

to praye.

long thowowe disperacion into the bottomles pit of hell. But for as much as thou hast set thy welbeloued sonne Iesus Chyist to be our mediatour and mercystocke. And hast promised grace mercy & forgiveness of sinnes to as many as aske it in his name/through fayth in his blood. Therfore in this time of grace & mercy, I miserable sinner com nowe vnto thei and desier the my lord God/that thou wilt graunt me/thowowe that our lord Iesus Chyist, a ryght and true faith. And for his sake forgive me al my synes & make me to walke dayly more and more in a new hart and in frutes of the holyghost/that I may bristlyrly despise al þ vn godly lusters of this woꝛlde/and that I may be found content, pure of lyuig/temperate, good righteous / honest, diligent in all goodnes/ make mercypfull modest, humble & ready to forgive such as offend me/euen from the very harte. And so liue all the dayes of my lyfe accordyng to thy diuine wyll and true leate,

That

An orbenary

That I may dye to the world to all kinne and to my selfe. And with a good confidence and mercie hart, loke for the coming of the lord and my saviour Iesus Christ. To whom with the and the holyghost be all honour & glorie for euer and euer. So be it.

Thou mayest (if thou wilt) after thy confession say the Lordes prayer, called the Vater noster. And so commending thy selfe vnto God / fall to som honest & vertuous exercise accoꝝdig vnto thy callinge / but what soeuer thou doest / do it with purenes of harte / and with singlenes of eye. Prea so do it / as though God were present / & looked vpon the / as vndoubtedly he doth.

The prayer to be sayd when thou goest to bedde.

To praye.



D God the almighty lord, by who
 se ordze and will the night and
 darkenes do now apzoch, wher
 in we shall geue our selues to quiet and
 slepe. We moost instauntly desier thee,
 thou graciously recave vs into thy cup
 cion and kepig, that the prince of darke
 nes do not hurte vs with his terrours
 and feres. And although we must slepe
 because of our feblenes, yet let our hart
 and

An ordenary

and mind watch vnto the. Go thou be-
foze vs and shew vs the way as a pillar
of fyre, that we may follow the as well
in rest / as in busines and occupacions
of this lyfe. And graunt that we be not
founde in thy sight, chydren of night &
darkenes, but of daye & lyght, through
Iesus Chyist our lord. So be it.

An other prayer.

This oure mortall bodye, which
through sine daylye decayeth &
diminisheth, must at þ last alto-
gether perish & become earth, wherof it
is come & made, and the shal our banis-
tic, which we through our owne igno-
raunce haue made vnto our selues, take
an ende. But moost mercifull creatour
and maker of all thigs vouchsafe so to
bzeake deuice and desolue me thy poore
creature / who am gathered / knit & ma-
de of the, and graūt þ I may alwayes
haue in mind thy dissoluciō, and of who
me I am knit together, hauing an eye
to what place I must go, to the intent þ
I no

to praye.

Not beinge pꝛepared, be not bꝛoughte
without nupciall oz bꝛidall garment, be
foze thy iudgemētseat. ffoz like as whē
the day is ones past, we giue our selues
to rest/euē so must we, this life beinge en
ded, rest in ꝑ death. Nothig is moze like
vnto lyfe then the daye / and nothings
moze lyke vnto death thē ꝑ night. And
nothig so like the graue oz sepulchꝛe as
the couth bed oz bedstead. Thus good
keper and defender from all euil, graūt
vs, now lying in impotency and febles
nes of our selues, that thꝛough the, we
may be pꝛeserued this night from al the
assaultes of the deuell ot hell.

A.M.E.N.

Whan thou goest to thy
labour oz woꝛke.

Pꝛayer.

An ordenary



GMost kinde and gentle heauens
 ly father / thou knowest & hast
 also taught vs: how great the
 weaknes of man is: so þ no mā wout
 thy Godly help can do nothig. Thus
 bouchsafe to sēd vs thy holye spirite: þ
 he may strengthen, stirre and moue oue
 vnderstanding and reason in al thinges:
 that we this daye outwardly shall go a
 bout and take in hande: of that we in
 wardly

To praye:

wardly shall thike or haue in minde/ to
the intent that it may all be done to thy
gloze & to the profit of our neighbour.

So be it.

When a man is bounde to-
warde any iourney.



Prayer.

¶ This

An ordenary

This our life most merciful lord
is nothing els but a pilgrimage
& thzoughfare, for we haue here
no abidig or dwelling place. We are com
from the, and we must retorne agayne
vnto the. But amongst or betwene all
the trappes, assaultes, pittes & snares,
which the deuel hath layd out and spred
abrode, for vs, blinded in sinne, voucha
safe thou, o lord Iesu Chzist, to lead vs
with thy righthand, for thou art a true
truste and sure frende. Open our eyes,
to thintet that we misse not the way in
thou thy selfe art, but leade vs thzough
& by thy selfe vnto thy father to thintet
that all we may be made one with the &
him, euē like as thou art one with him.

O most mercifull lord like as thou
doest send thy holy Angells to be deffē
ders of as many as serue and please
in a simple innocent and pure hart, by
the which they be led lyke yong chyldre
are led of them which are elder, and strō
ger than they. And lyke as thou diddest
vouchsafe to sende thyne Angell Ras
phasell, to be a guyde vnto the Sonne
of

to praye.

of that reuerent man Tobi/bouchlate
euen so (O Lord) to send vs the same
Auggell/ although we are not so woorthy
as the same Tobi was/ that he may en
courage and lead vs through that way
which is not pleasaunt vnto vs but vn
to the. So be it.

When a man cometh home
or at his tourneis ende.



Thankesgeuing and prayer

D. ij A

An ordenary

Thank the / o heauenly father /
 for thy great grace / mercy, w
 thou hast shewed vnto me / in go
 ing forth and in returning / of coming
 agayne, through thy holy blessing which
 thou gvest vnto all them that kepe thy
 holpe word / & do therafter. Graunt vs
 o gracious god / here where we haue no
 abiding / of dwelling place / a sure & quier
 conscience through thy sone Iesus christ
 who is our onely rest So be it.

**For Kings / Princes and
 Rulers.**



To praye.

Prayer.

D Lord of lordes Iesus Chriſt/
thou art an example and glaſſe
or mirrour of the w^{or}ld gouerne
and beare rule of realmes/couⁿtreys &
cities/whom they ought to follow, for
thou art the beſt and the wiſeſt, & there
fore caſt thou not erre nor do any other
thing but well. Touchſafe w^{ith} the lyght
of thy clearenes and with the fire of thy
loue, to kindle the hartes of all ſuch as ſh^{al}
through thy Godly prouidence haſt inſ-
tituted & ordeyned to be rulers ouer ſh^{al}
people/to the intēt that they through ſh^{al}
as through or by a foregoing light/may
ſee & perceyue what is beſt to be done/
and fulfyll the ſame, and ſh^{al} they taking
ſh^{al} alwaies for a ſure marke of their eye,
do not that thing which onely ſeemeth
good in their light/but that which may
be to thy honour/to our proffit and to
their health & ſaluacion, to thintēt alſo
that they may iuſtly & duely miniſter/
and execute their office geuen vnto the

D.iii of ſ

An ordenary
of the so that we w^he and they with
vs may lead a peaceable/ber:uous and
quier lyfe. So be it.

**For all teachers and prea-
chers of the moost holy word
of God.**



Prayer.

Orate

to praye.



Merciful priest chefe Bishopp
& true good hearted IESUS
Christe vouchsafe through thy
holy spirite to strengthen all preachers
and teachers which thou hast called &
set to be labourers in thy holy harvest/
for to breake and distribute the bread of
thy holy word/ to thimēt that they may
boldly & earnestly set their soules in the
defence of þy holy word/ & for their shepe
against all the threathings & false entre-
pises of þy rauening wolues & false pro-
phets/ which go about to seduce & bryg
vs out of the right waye/ for their bel-
lyes sake / through their false doctrine:
To the intent that they may so teach &
declare vs thy holy lawes and Gospell
that we may be taught and edified, and
that also thy Godly honour may dayly
more and more be magnified therby.

Amen.

For all them which lye in the
extreme panges of death/
or otherwise.

D. pls

An ordenary



Pitiful phisician and healer
 both of soule & body, Christ Je
 su. Vouchsafe to cast thine eyes
 vppon thy poore sinnefull creature. **R.**
 who lyeth here captiue / and bound in
 siknes / turnig his weaknes to þ gloze
 and to his health. And vouchsafe good
 lord, to send him patient sufferaunce þ
 he may stedfastly continue to the ende
 and that he may with a true & perfecte
 sayth

To praye.

Let us fight manfully against all temptations of the deuill / when he maye no longer continue.

Shob. i. c.

For all women bound with
the lordes bandes.



Prayer.

Good

An ordenary

Good truharted lord Iesu christe
I praye as thou diddest cōfōrt and
deliuer thy disciples, and alect
and chōse men and women, in all theire
nede / in martirdom and paynes whiche
they suffred of the tiraūtes wroȝfully,
and diddest also cure and heale them of
their wondes / paynes and smart / thou
row hope of the crowne of euerlasting
life. Eue so bouchsafe (thou which art
a helper of all the þe call on the in trou-
ble & nede) to deliuer this poze / weake
vessell which is here bound with a frue
after thine owne similitude and liknes
(notwithstanding that she hath desers
ued in transgressinge of thy holpe com-
maundemēt to bzing furth her childre
in payn and wo) that she may be made
a glad & ioyfull mother thzough þe new
creature / to good spere / that the chyldre
may haue name and christendome
and that the mother may
be purified to thy honour
and to hyr health
So be it,

to praye.

For all parsons generally.



Prayer.

O Lord thy bridegome of all Chri
stē soules Iesus christ, who hast
a siguler respect to thy cōgrega
tion/whypche thou also promisedst that
thou woldest neuer forsake hir.

Reioyce

An ordenary

Reioyce augment & encrease the same/
thzough a spirituall conuersiō of many
new creatures / of the which as yet do
not perfectly knowe the, to thintent &
all we together / thzough one God / one
sauiour / one sayth / one bapt:m / one spi
rite / one iudgement and minde / may be
made chyldzen of the heauenlye father /
assembled oz gathered together in one
body / whereof thou art the heade / in a
comune charitie oz loue / the one towar
des the other . O lord Iesu Chzist cou
sellour and aucthour of peace, loue and
goodnes / mollify and soften our hars
tes and all our powers & we (wishing
all goodnes the one to the other) we
specially that beare the name of
Chzistians to the intent that
all men may therhy be
drawen vnto the, and
se that we are thy
disciples and
followers.

To praye.

For the citie or towne wher
in thou dwellest.

Prayer.



Except thou O merciful lord God
almighty kepe the Citie, & watch
men wake but in bayne & kepe it.
Therefore O lord God send thy holy spi
rite in & hartes of them which rule our
citie

An ordenary

citie or towne to the i neede that we wylth
them and they wylth vs, may lyue in the
Godly feare, so that it may go wel with
vs. And suffre vs not good lord to put
our trust any moze in worldly powe as
money, horse, weapō, artillery, gonnes
or strong walles, but much rather in þ
which art a defender of all thē that put
their whole affiaunce and trust in the.


For all frutes of the earth:



þayer

to praye.

Prayer.

 Good father & geuer of al good
nes, god almightie, we poze sely
wozmen of þe earth, labour and
take paynes, dig & delue/tyll and plow,
plant and sowe, and can do no moze.
But thou onely mayest & wilt geue the
encrease in due tyme. Therefore moost
best/pea/ onely good father and God/
bouchsafe (thzongh thy diuine prouid-
ence) to pzeferue and kepe all the frus-
tes of the earth, and suffre the same to
grow and encrease to a perfect growth/
although we are not woorthy of
it, but for thy names sake, to
the intent we may vse them
to our necessitie and sus-
tainaunce with thākel
geuinge and alway
es to thy glozy
So be it.

I ges

An ordenary A geneali confession.

Rom. iij
Gene. vi
and. iij

Lord God almighty, father of
mercy & God of all comfort / we
þ þore creatures resort vnto þ
knowledging & confessig our selues be
fore thy glorious maiestie / þ we all are
griuous sinners and can of our selues
do nothing but sinne. for all our pma-
ginacions, intences & thoughtes are en-
clined and disposed vnto euil from our

Disce. xiiij þorith bp. Our dāpnaciō commeth of
h. Cor. ij oure selues, we oure selues are not able
Phil. i. to thike a good thought. It is thou on-
Gene. iij ly þ doest worke in vs / both the wil and
Ephe. ij the dede. We are but earth & naturallie
psalm. liij. the chyldre of wrath. We of our selues
John. xv. are but bayn / yea lighter then banne is
Eze. xliiij. selfe. We can do nothi. wout the ther
Here. xliij is not one of vs whole / we are all vn-
clean & all our rightuousnes is but as
a fylthy cloth. We haue no moze po-er
to do good of our selues / then a man of
Ande hath power to chaūge his skine /
oz the leopard his spots. Howe accor-
dig to this euil & corrupt inclinaciō of
our

To praye:

our nature, so haue we liued in thought
woꝝd & dede. We haue sinned, we haue
offended, we haue gone back fro thȝ law / Daniel. ix
and haue not harkened vnto thȝ woꝝd.
We haue not loued the (o loꝝd our god)
with all our hart / w̄ all our soule / with
all our strength, & with all our power.
We haue bene soꝝe tꝛāsgressours of thȝ
cōmaūdmēts, we haue not put our who
le trust & cōfidēce only in the. We haue
in our troubles & nede / not sought for
helpe onely in the. We haue not called
onely vpon thȝ name / but w̄ false cōfis
dēce w̄ bayne supersticiō and vnlauful
otheꝛs / haue we blasphemed thȝ name.
We haue prayed & made itercessiō vnto
stockes & stones / & made the creatures
our aduocates and mediatours contra
ry to thȝ woꝝd. We haue reposed our
trust & affiaūce in our owne dedes & in
such woꝝkes as haue bene deuised by
mens fantasies besides the scripture.
We haue wandered on vayne pilgrima
ges offering by money / candels and tas
pers to ymages & relikes, w̄ such lyke
supersticiō. We haue bene slothfull in
our

An ordenary

our busines. We haue not ben seruēt & diligēt in doig of our duetie. Specially on such daues as be appoited for þ prechig of thy word/we haue not plied our selues wholy to learne it / noz occupied our time i prayer & geuig of thākes vnto þ. And as touchig þ loue þ we oughe to haue vnto al mē & womē for þ sake/ we haue not bē earnest in at al times. We haue not loued our neighboz as our selues. We haue not done as we wold be done vnto. We haue bē vngētle, vnpackēt, vncourteous, froward, āgry & displeased, we haue reioyced i our neighbours hurt/ & bene sozpy of his welfare. We haue bene led w false doctrine & errours frō þ way of thy truth. We haue sined w our fathers. We haue dō amis. We haue dealte wickedly. Therfoze our most deare father w art in heauē for as much as we haue blasphemed þ & ad not sought alway þ glozpy of þ name/ graūt now þ frō hence forth þ name may be sanctified and hallowed in vs. Graune now that thy kingdom may come and þ in steade of sine and errour, thou one
lye

to praye.

Ipe mayest reigne in vs, graunt nowe þ
our wil may be cōfōrmable vnto thine/
& þ in all aduersitie, we may be hartely
wel cōtēt to suffre þ will to be done in
vs. Graūt now, that we be neuer destitute
of our dayly food, but that we may
alway be nozished with þ word in our
soules, and haue such a cōpetent liuing
in this life as is necessary for our bodie
Graūt now, that we may euen frō our
hart rotes forgiue one an other all maner
of trespass, as þ for Iesu Chzistes
sake þ sōne hast mercifully forgeuē vs.
Graunt now þ where as the world the
deuel & our owne flesh doth dayly tēpt
and pūoke vs to sine, we maye thozow
þ strength be able to resist all thcir tem
ptaciō. Graūt now þ ehozow thy helpe
and grace we may be deliuered frō all e
uell, from all daūger and paret of soule
and body frō all sinne, hel and dānaciō
frō all pziue & enuye, frō all w:arh and
flouthfulnes, from couetous vnmeasu
rable and splthp liuing. Graunt nowe,
that from hence forth we may be cōtēt
with such fatherly pzouision, as þ hast
D.ij made

An ozdenary

made for vs already graunt now þ we
may be tēperate in eatig & drinkig. And
of so honest & cōuersaciō þ we gra
ue no mā occasiō of euil. Graunt now þ
in stead of our olde fayne woꝝkes we
may be occupied w̄ suche frutes of thy
holp spirit as þ woꝝd maketh mēciō of.
Graunt now, that accoꝝdig to the whols
som moniciō of thy blessed apostle Pet.
& of all the scripture besyde we may be
faythful, true and obediēt vnto the hig
our souereigne loꝝde and supꝛeme head
imediately vnder chꝛyst. And not onely
vnto all such officers as be sent of him
but also vnto all such wholsom lawes
& iniūcciōs as by his auctozite be made,
for the tꝛāquilite & welth of vs his sub
iectes. Graunt now that we all may en
crease in the knowledge of þ, that oure
youth may be bzought vp in vertu, that
chyldeꝛn maye obeye their fathers and
mothers, þ seruaūtes may be tru to their
masters, that landloꝝdes may be gentle
to their tenauntes, þ husbādes may be
louing to their wiues, and wyues lyke
wise to their husbādes, that men may
kepe

To praye.

keepe their household in þ feare and know-
ledge of the, þ ydle people maye be set to
laboure/and that all such as be poore in
dede/may be wel and louingly pꝛouided
foꝛ. Graunt that foꝛ the loue of the /we
may fede the hungry/giue drinke to the
thyrstie,clothe the naked / giue lodging
to them that be harbourlesse / burye the
dead/visite them that be in prison / and
helpe/ such as be in siknes. Finally,
graunt now most mercifull father that
what soeuer thou foꝛbiddest/ we maye
foꝛbeare it/and what soeuer thou coma-
maūdest,we maye euery one in his callig
perfourme the same/and so continue in
thy seruice tyll our lyues end that
all our thoughtes/wordes and
dedes/may redound vnto the
gloꝛy of the/nou and
euermore.
Amen.

¶ Thanks be geuen to God, obedience
vnto our pꝛince/and loue to our
neighbour.

An ordenary
 Of the oracion of Job in his
 most greuous aduersitie
 and losse of goodes.
 Job.i.



As ked cā I out of my mothers
 wombe, & naked shall I turne
 agayne. The lord gaue, and the
 lord hath taken away, as it hath pleased
 the lord so is it done, now blesed be the
 name of the lord.

Prayer,

to praye.
Prayer in prosperitie.



I Geue the thāks/o God almightē
which not onely hast endued me
with the giftes of nature/as resō
power and strength, but also hast plēti
fully geuē me þ substance of this world
I knowlege o lord þ these are thy gif
tes/and confesse with holy. S. James/
þ ther is no perfects noz good gift, but
it commeth from þ (o father of lyght)
which

An ordenary

which geuest frelye and callest no man
in the teth. I knowledge with the pro-
phet Agge that gold is thine, and siluer
is thine; & to whom it pleaseth the, thou
geuest it to the godly, that they maye be
thy disposers and distributours therof,
and to the vngodly, to heape vp their dā-
pnaciō withal. Wherfor my most mer-
cifull God, I humbly beseeke and desire
the to frame in me with thy holy spirit
a faythfull hart, and ready hand to dis-
tribut these thy good giftes accordig to
thy will and pleasure. I treasure not
vp here where theues may robbe ad mo-
thes corrupt, but to treasure in thy hea-
uently Kingdome / where neyther these
may stral, noz moth defile to mine own
comfozt (whom of thy mercy thou hast
promised to reward therfore) to þ good
example of the humble and meke of thy
congregation / and to the glozpe of thy
name. To whome with thy sonne
and holyghost, be all honour
and prayse world with
out ende.
Amen.

The

Topraue.

The maner of saying grace
after the doctrine of
holy scripture.



Grace afore meate.

The eyes of all loke vnto the; O lord
& thou geuesthē their food in due reas-
son: Thou openesthine hand. and fyl-
lest everyliuing creature wth thy blessing
O our father which art in, &c.

Grace

An ordenaty

Grace afoze meate.

Rom. 14. I know (sayth the Apostle) and am full certified in the lord Iesu that ther is nothing vncleane of it selfe/ but vnto him that iudgeth it to be vncleane/ to hi it is vncleane. But if thy bzother be grieved ouer thy meate/ the walkest thou not now after charitie. Destroy not with þ meate him/ for whom Christ dyed.

O our father which art in etc.

Grace afoze meate.

Rom. xiiij Let not oure treasure therfoze be euell spoke of. For the kingdō of God is not meat and drinke/ but rightuousnes and peace and ioy in the holyghost.

O our father which art in. etc.

Grace afoze meate.

1. Cor. 8 Meate doth not further vs vnto God. If we eat/ we shal not therfoze be þ better: If we eat not, we shal not therfoze be the worse. But take heed þ this your lybertie be not an occasion of falling to the weake.

Grace afoze meate.

1. Tim. iiij Meate hath God created to be receaued w thannes, of the which beleue and know the truth. For every creature of
god

to praye.

god is good and nothinge to be refused
that is receued with thākes geuig/ for
it is sanctified by the woꝛde of god and
prayer.

Dure father which art in heauen et c.

Receauē your meate wth out grudginges/

Take hede ye neuer abuse the same/

Geue thanks to god for every thing/

And alway praise his holy name

Who so doth not is soꝛe to blame

No euell ensample se that ye geue/

Thus doth Gods woꝛd teach you
to lye.

what soeuer ye do in woꝛd oꝛ dede, do Collo. iij
all in the name of our loꝛd Iesu chꝛyst,
geuing of thanks vnto god
the father by him.

grace

An ordenary



Grace after meate.

Thanks be vnto the/ O lorde God
almighty (most deare father of heauen)
for geuinge vs our food in due reason/
for opening thy merciful hand, and for
fylling vs with thy plentitull blessing.
And we besech the/ for thy sonnes sake
Jesu Chzist/ not only to pzeferue vs al-
way from abusing of the same, but also

Topraue.

told vs thy grace that we may euer be
thankfull vnto the therfore. Amen.

Grace after meate.

Thanks be vnto the, O Lord God al-
mighty (moost deare father of heauen)
for certifying vs by thy blessed word, &
all kinde of meates are cleane, and we be-
sech the lend vs thy grace, that we may
alway thankfully receaue the same, not
onely wth out supersticion or scrupulosi-
tie of cōscience, but also wth out greuing
or offending our brethren. And so to
walke in the way of Godly loue and cha-
ritie, that with our meate we neuer de-
stroy him, for whome thy sonne Iesus
Christ died as well as for vs.

Grace after meate.

Thākes be vnto the, O God almightie
(moost deare father of heaue) for ope-
ning vnto vs thy blessed worde, which
is our treasure, our pearle, yea, and our
riches, moze precious then eyther gold
or precious stone: And we beseeche the,
though corporall meate & drinke be no
part of thy kingdom, yet orde thou vs
so in receauing the same, that we neuer
geue

An ordenary

geue occasion of daunding thy word/
oz offending the weake. Amen.

Grace after meate.

Thankes be vnto the/ O lord God als
mighty (most deare father of heauē) for
laying bp our saluaciō only in thy selfe
and not in any kinde of meate. And we
besech the, guyd vs so in the vse ther of/
þ we may follow such thinges as make
for peace, and wherby we may edify one
an other. And neuer to geue vnto the
weake any occasiō of falling from thy
word. Grace after meate.

Thankes be vnto the O lord god als
mighty (most deare ffather of heauen)
for ordynig thy creatures to be meate/
foode and sustenaūce vnto our bodies/
& hast sanctified thē by thy blessed word
et c. We besech þ make vs so to increase
in stedfastnes of thy fayth, in perfecte
knowledge of thy truth, and in continu
aūce of feruent prayer vnto þ þ to vs
also they may be sanctified and holy / &
þ we may euer both thākefully receaue
them / & vertuously vse thē / to the good
ensample of other.

Blessed

to praye.

Blessed is he that exerciseth him selfe in these thinges. And who so taketh such to hart, shalbe wise. If he do these thinges he shalbe strong in all. For the light of I^{e} lord leadeth him. If ye know these thinges, blessed are ye if ye do them. Ecclesio 8
John. 14

The seruauent that knoweth his lords will, & doth it not, shalbe beaten wth many stripes. But he that fulfilleth the word of god, abideth for ever. Luke. xii
Iacob. 4
John 15

These thinges are w^{ri}tten to the intent I^{e} we shulde beleue that Iesus Christ is the s^{on}e of god, and I^{e} we thowowe him might haue lyfe euerlasting. Which the cheefest goodnes p^{ro}chase to giue vns to all them that shal e^{ve}r hear of redde this present lytle booke. John 20

¶ A B C D.

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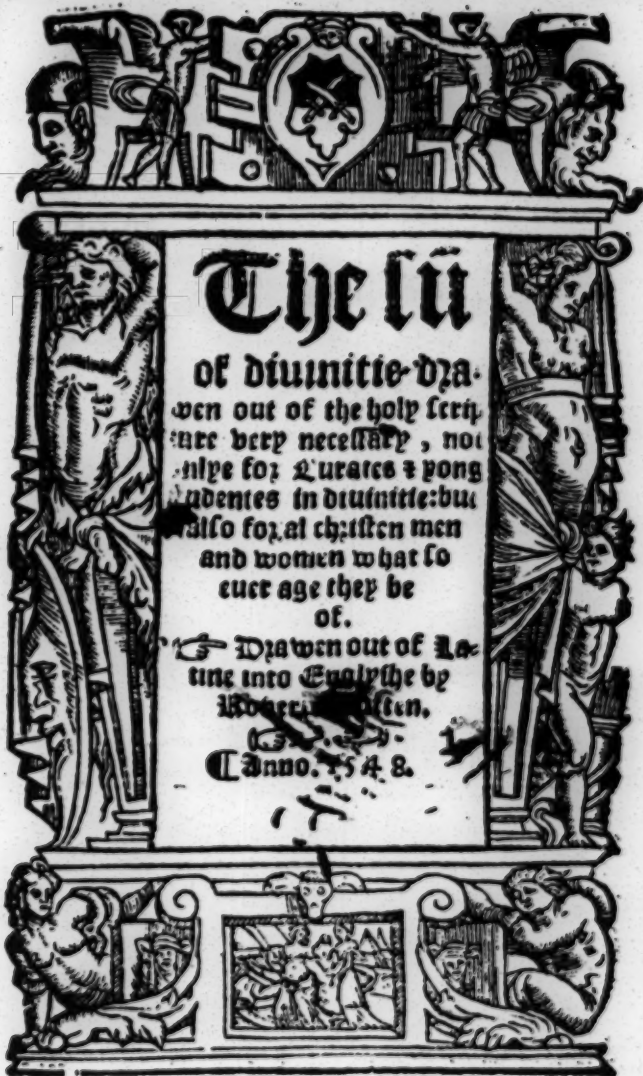
At London, by Anthony Scoloker

Dwelling in the Sauoyrés.

Without Tem

plebarre.







William Turner
to the Reader.



After that my
scholer sūtime,
and seruaunte
Robert huttē,
had traunsla-
ted thys boke
oure of latyne
into Englyshe, he mystrustynge
hys owne Judgement to be suffy-
cyent to iudge whether the cōpi-
ler of this boke had in his wytyng
done al thinges according to the
betne of holy scripture: offered þ
boke vnto me that I should exa-
men it wyth the touchestone of
the scripture, whyche thyng I
haue done as diligentely as the
tyme that I had to spare would
suffer me. The boke, I dare saye,
is godlye and full of helso:ne doc-
trine, and is veri necessary for all
studētes of diuinitie, for curates,
.iii. for

for yong children and for al them
that haue anye rule ouer anye
greate houthoulde, ye may haue
bookes that shall promise more the
this doeth: but none that intrea-
teth of thys kynde of matter that
performeth more then thys doth
It hath not so many newe fren-
ch englyshe blossomes as many bo-
kes haue: but better fruyte then
thys hath, I thinke ye shal finde
either none þ wryteth of thys ar-
gumēt oz else very few. This tra-
latour hath applied hym selfe as
much as he cā to find out þ moſte
playn & bled wordes þ be in eng-
lād þ men of all thyres of Englād
maye the more easly perceiue the
meanynge of the boke. Some
nowe a dayes more sekynge their
owne gloze then the profyte of
the readers: wryte so frenche En-
glyshe and so latine that no man
excepte he be both a latine man, a
frenche man and also an englyshe
man

man: Mal be able to vnderstande
their wrytinge whose example I
woulde dissuade all men to fo-
lowe. for þ people if they shoulde
haue any profyte by such mennes
laboures had nede of two dictio-
naries euer by thē, one in french
and an other in englysh. Whych
thyng because it is to tedious, it
would plucke back all men from
the redyng of suche good and
christen bokes as they do tran-
slate.

But thys boke is boeth playne
in sentence and easy in style and
nothyng swarueinge from the
comon speache. Therefore reade
and examyne it wyth the
word of God & as far as
it doeth agree wyth
the scripture alow
it and no
farther

The Table of the pla

res contayned in
thys boke.

O f a pastoure	O f the church
his office.	O f Ecclesiasticall.
O f the lawe power.	O f the lawe power.
O f p gospel	O f offeſions
O f promiſes	O f Sacramentes
O f Synne	O f the Baptiſing of
O f Juſtification	chylde.
O f good workes	O f the ſupper of p lord
O f repentance	O f ſacrifices
O f abſolution	O f the croſſe and ad-
O f ſapeth	uerſities.
O f God	O f humilitie
O f the creation.	O f humiliation
O f fre wyll	O f prayer
O f predeſtination	O f the Lords prayer.
O f p difference between	O f p office of rulers
the olde and newe te-	O f matrimonie
ſtament.	O f Imitatio of
O f the adyogation of ſaintes	
the lawe	O f Buriall
O f the Chriſtia libertie.	O f the riſyge agayne
O f counſels	of the dead.
O f reuenginge	O f the ende of the
O f povertye	world
O f charytye	O f everlaſtinge lyfe

QWhat is a pastoure of the church?

He is a personne whych is called Lawfullye, by the authoritie and commaundemente of God, vnto the Cure of soules of the congregation, whyche is committed vnto hym: to teache the doctryne of the gospel, vnto it, and minister the sacramentes.

QWhat is the office of a pastoure?

AIt is to rule and gouerne fayethfullye the church whyche is committed vnto hys charge, wth the ministringe of the word and sacramentes, and to holde oute and expell false doctrine and offensions. Of this office commaundeth Paulus. Act. xx. Take hede to youre selfe and the whole stocke, wher in the holi gost hath set you, to fede the church of God.

QWhat is required in a pastoure that he be apt?

.A.iii

First

Fyrste of all that he haue vocacion and commaundement.

Secondarily that he be ryghtly instituted in the doctrine of the Gospell, and knowe a certayne forme of chrysten doctrine out of the holye scripture, that he maye teache and set forth it purrlye sincerlye, and euidentlye. As yke as Paule commaundeth a byshoppe to be *Didactum*, that is to saye apte to teache, and he commaundeth Timotheus to holde a certayne forme of holsume doctrine.

Thirde, that in teachynge he gyue credence and wysdome, and knowledge, accordynge vnto the doctrine of Paule to deuide perfectly the doctrine of godlynes.

And that in settynge forth the doctrine he wysely shewe the differences and endes betwene the Gospell and other doctrines, and learnedly knowe to confirme the articles and sum of þe doctrine,
and

and to cōfute false opinions and
doctrines, whyche be vncleane in
comparison to the worde of God:
Also, that in gouerning and rul-
lynge of consciences he gyue all
cure and dyligence, that they
whyche be ignoraunte be insty-
tute, that he teache, and delyuer
them whyche be doubtfull from
errours, that he confirme them
whyche be weake and correct and
cal backe the whyche do erre, that
he rebuke and chastice the whiche
be synners and that he comfort
them which be affrayde and in ad-
uersity.

Fourthely that he rule the
people in his liuyng to example
of hys sayeth and good workes
Lyke as Paule commaundeth
Timothe. Be thou an example
to the sayethfull &c. And Peter,
Be ye examples vnto the con-
gregation.

What is lawfull vocation?

It

¶ It is when one is admytted
vnto the office of a pastour by the
authoritie and commaundement
of God,

¶ How is vocation?

¶ Ther be two kindes of vocation
One is immediatly of God. This
is properly the maner of chosinge
prophetes and Apostles whereof
Paule speaketh that he was not
called of men nor yet by me. The
other is of God as by gods com-
maundemente, but yet by men
lyke as they were whiche the scrip-
ture calleth the sons and disciples
of prophetes whiche were insti-
tuted and learned of the prophe-
tes to the intente they shoulde
be apte to teache. So were By-
shoppes & Pastoures of churches
orderyed by þe apostles and after-
wardes by ministers chosen and
orderyed by the church. Therfore
thys is also a lawfull vocation
and very godly, when the service
¶

of the word is committed, to one by
the authoritie of the church or
of them to whome the church com-
mitteth iudgment,

¶ Is it not lawfull to desire the
office of a pastore?

¶ I answer: Ther is difference
betwene petition or arynge, and
ambition. For ambition is plain-
ly forbydden.

¶ What is petitione?

¶ It is when one proferreth
hys diligence and laboure vnto
the church, but so that fre iudg-
ment be left vnto them which
haue knowledge, whether he be
apte or no. Therefore he whiche
desireth it so, doth not ambiciou-
sly couet but signifyeth only hys
wyll, that if he be called of the
church, and iudged to be able,
he wyll not refuse to take vpon
hym the labours and ieoperdyes
which be in the office.

Contraye wyse, ambition is
whē one thrusteth in hym selfe of
ther

ther by arrogancy, or some other
couetousnes or forhys belly only
not loking for iudgemente, nor
wyllynge to be proued. But con-
tēdeth with money and other sub-
tyl craftes.

But the true petition, whiche
is wythout ambition, is to be
prayed. And vertuose men are
to be prouoked vnto it for it hath
much goodnes.

Fyrst of al it is expedient þ̄ ther
be many instituted vnto the mys-
nistery, that the vse of it may be
in the church.

Secondarily it is expedient
that ther be many desirers of the
office that the church may know
þ̄ maners of thē whiche are to be
chose and may haue choise.

Thirde therin consisteth the
vertue of modestye, that they
whych dooe are the offyce, sub-
mytte them selfe vnto the iudge-
mente of the church, and be in
doubt

doubt of they? owne exstination
Fourthly, that same thyng
styreth by and sharpeneth dily-
gence and stude in them whyche
wyl be axers of the offyce, that
they prepare them selfe with more
diligence vnto they? duit?

☞ By what testimonn can they proue that it
is lawfull so to axe the officer

Paule. i. Clauye. iii. sayeth
If any man require the office of
a bishop he desireth a good worke
Also i. Corinth. xiii. desire spiri-
tuall thynges, but rather that
ye prophesy.

☞ What is to be propounded vnto
hym whych wyl take vpon hand
the office of a pastoure?

Fyrst, the dignitie and great-
nes of the minystry. For it is so
greate an office so to axe the mi-
nistry, that no greater an offyce
cā be found and also very godly.
Therefore Paule doeth greatly
auaunce and prayse it, and cal-
leth them which teache the Gos-
pel!

pr. the ministers of god, also gods
wiskmē, and helpers.

Therefore greate reuerence is
dew vnto thys office, and it is cō
uenyente to take it vpon hande
wyth greate deuoutnesse and di
ligence.

Secondarily, the wyl and com
maundement of God is to be con
sydered, for God wyll require a
rekenynge for the soules, and
threateneth horrible payne vnto
them whiche dooe not fayethful
ly theyr dewty, lyke as the scrip
ture doth oft teach Ezech. xxxiii
and Christ in the parables of the
euell seruaunt &c.

Thirde, & promises of reward
for god graunteth greate rewar
des, vnto them whiche faythfull
ly errecute their office susteyne la
boures, hatred, and peryles for
the worde sake as Christe sayeth
blessed is that seruaunt, for hys
master wyll make hym ruler
ouer

ouer all. And Peter, ye shall receyue the incorruptible crowne of glorie.

¶ What is the summe of christen
Doctryne to be taughte in
the Church?

¶ Christe hath mooste aptlye shewed that, in the laste Chapter of Lucas, where he sayeth. Goode preachynge in my name repentance & remission of synnes. Therefore the summe of thys offyce in the church consisteth in thys, that penitence and remission of synnes be taught.

¶ Whiche is the mooste bryefe
partition of the whole
Scripture?

¶ There be two partes. For it is either a doctryne commaundynge what shall be donne, and rebukeynge synne. Or elles it is a doctrine of remission of synnes. And these two partes be called the lawe and the Gospell.

Or

C Of the law.

¶ What is the law?

It is, a doctryne commaundynge, howe we oughte to blesoure selfe, what we shoulde do, and what leaue vndone.

¶ How many kyndes of lawes be there?

The first diuision: some be goddes lawes & other some mans lawes.

¶ What is gods lawe?

That whiche is instituted of God: and commaundeth not onely of external actions, but requirereth also inwarde motions of the herte, and perfect obedience toward God, and condempneth all those which do not obserue it.

¶ What is mans lawe?

Whyche is institute by mans arbitrement, and commaundeth of external actions and offices.

¶ In other diuision.

Of lawes some be naturall, and some positiue, and thereof be reherfed commonlye thre kyndes, the lawe of nature. The godlye lawe

lawe of Moyses, and mans law

¶ What is the lawe of nature?

¶ It is the knowledge of goddes lawe, whiche is infixed in mans nature by God whereby he vnderstandeth God to be, that he is the creatoure, and gouernour, good, iust, mercifull to þ rightiouse, and a punysher of the vnrighouse, and that obedyence is dewe vnto hym. Also that fellowship is to be hadde amonge menne, that parentes ought to be obeyed, that men ought to be loued and holpen and no man to be hurte, accordyng vnto thys. Do nre vnto other men, that thou woulde not shoulde be done vnto thy selfe.

¶ What is gods lawe?

¶ Thys call we the lawe whiche was gyuen by Moyses.

¶ Howe many kyndes of Moyses lawe be there?

¶ Thre, morall, iudiciall, and ceremonial.

Q What is, moꝛall lawe:

A It is a doctrine whych com-
maundeth perfect obedyence to-
warde God, oꝛ of liuing and good
woꝛkes towarde God , and all
men.

Q Where is the moꝛall lawe set furthe

A Bye and perfecte descrip-
tion of it is conteyned in the ten
commaundementes , gyuen by
Moyses vnto the people of Isra-
el whiche we cal. Decalogum,

Q What diffe-
rence is betwene the lawe of
nature and the moꝛall lawe, oꝛ the ten comman-
dementes?

A Naturall lawes be Goddes
lawes, and the very same, whych
be conteyned in the tenne com-
maundementes, that is to say in
the wytten moꝛall lawe.

Q Wherefoꝛe then was the lawe deliuered
vnto Moyses, seynge the lawe of nature was
befoꝛe?

A Althoughe that lyghte, and
those knoweledges were infyred
in the herte of manne befoꝛe hys
fall in nature not as yet corrup-
ted

ted they were sure and perfecte,
and men coulde surely consent
thereunto. but afterwarde, they
were greatly blinded by original
synne, and the consentynge ther-
to is verie weake, ofte tymes
shaken of wyth doubtynge and
almoste blotted oute. Therefore
God dyd gyue the lawe wytten
that goddes lawe renued by the
voice of the law of nature should
be made more cleare and excellēt,
also that the word of God should
witnes, that thys natural know-
ledg is the law of God.

Howe manye naturall lawes be dystri-
buted

The ten commaundementes
is the moste apte summe of all na-
turall lawes, and the selfe distri-
bution and declarynge of the la-
wes of nature. Therefore ther can
no distributyon be founde more
apte, then in expoundynge ordi-
natly the ten commaundementes.

Bit. Bind

Bind the ten cōmaūdemētes al mē oz noe
Althoughe Moyses law be a-
brogated and doeth not bynd the
gentils, yet bicause the ten com-
maundementes be nothyng eles
then ꝑ reuelation & declaringe of
the lawe of nature: therfore ꝑ ten
cōmaūdemēts do remaine & bind
al mē. Not because they were de-
liuered vnto Moyses: but because
they be ꝑ interpretation & seting
forth of the euerlasting wil of god
whiche is the very lawe of nature

Quhat is the partition of the ten commā-
dementes?

Ther be two tables. The firste
conteyneth preceptes of a spiri-
tuall lyfe, howe we shoulde be-
haue oure selfe towarde God, oz
of those woꝝkes, wherewyth we
properlye be conuersaunte wyth
God. And they discribē the true
and proper woꝝshippynge of god.

The seconde conteyneth pre-
ceptes of politycke lyueynge a-
mong men, how we ought to vse
our

our selfe toward our neighbour.

Resite the ten commaundementes.

Thou shalt haue no straing gods before me.

Thou shalt not take the name of God thy Lorde in bayne.

Reméber that thou sanctyfye the sabboth daie.

Honour thy father and mother, that thou maye haue longe lyfe vpon the earth,

Thou shalt not kyl.

Thou shalt not cōmitte adultry

Thou shalt not steale.

Thou shalt not speake false wytnes against thy neighbour.

Thou shalt not desire thy neyghbours house.

Thou shalt not desire hys wyfe, his seruaut his hādmaid, his ore his asse or any other thing of hys

¶ What do the preceptes commaunde vs

The firste commaundeth the inwarde worshippinge of God, that

B.iii

is to saye, the true and perfecte
feare, the true and perfecte sayth
and the perfect loue of god.

The seconde commaundeth the
outwarde worshyppe, the vse of
the name of god, that is to say in-
uocacion, thankes gyuyng, prea-
ching of the word of god and cō-
fessio, these be sacrifices of prayse.
The thyrde commaundeth prea-
ching of the word to be holply ob-
serued, and ceremonies whiche be
gyuen by god to be kepte for the
minister sake, that we giue some
tyme to hearyng the worde, and
exercising by ceremonies.

The fourth cōmañdeth obediēce
towarde parentes & officers, and
thys precept conteineth excellent
vertues, þ is to saye diligence in
obeyng, doinge our vocacio, mo-
desties, pitie toward our parētes
þ cōmō welth & such like vertues

The fyfte commaundeth to
hurte no man, it forbiddeth desyre
of

of bengeaunce hatred, enuy, and
suche lyke affections, and it con-
teyneth many vertues, that is to
say iustice, mekenes, constaunce
pacience and clemency.

The syrte alloweth mariage,
and commaundeth to absteine
frome whorhunteynge. It con-
teyneth these vertues chastite,
temperaunce, continence, sobrie-
ty and such lyke.

The seuenth defendeth propri-
ety of goods, and commaundeth
to absteine fro other mens goods
It conteyneth sparynge, libera-
lity, diligence and such lyke.

The eyght defendeth iudge-
mentes and requirerh the truely
of couenautes and testymones.

The nynth and tenth dooe
gyue declaration vnto all the o-
ther preceptes, that not onely ex-
ternall factes are forbydden, but
also euell affections & desires and
that the cōscience is euer accused
What

Q What be the iudiciall or polityke lawes
of Moyses

A Whyche commaunde of the
rites of mariages, of successions
of punishynge of offenders and
such other polityke thynges.

Those perteyn not vnto christen
men vnlesse ther be some of them
naturall, as when mariage of a-
liance and kinsfolke is forbidden.
For reuerence of bloud oughte to
be obserued, amonge all people
and at all tymes. For the Cana-
nites were destroyed for vnlaui-
full lustes bycause they maryed
theyr kynswomen.

Q Whiche be ceremoniall lawes

A Which commaund of the te-
ple, & rites of sacrifices, which ri-
tes and customes dooe separate
the Iues from the Gentiles

Christen men be deliuered from
these lawes. Yet God wyll thys
that wee be at certayne tymes
the ceremonies whyche be com-
maunded vs of God, and come
to

together vnto the preachynge of
the worde, for nothyng is more
necessarpe then the preachinge of
the worde of God.

¶ What is the effecte of goddes lawe, and
howe many offices be thereof?

¶ The firste, the lawe doth
constraine and plucke downe all
menne wyth a certayne perfecte
forme of liuyng. Therefore saith
Paulle The law is geuen for the
vniust. And agayne. The lawe is
a scholemaister vnto Christe. For
thys forme of good lyfe ordeyned,
and officers, the doctryne of the
lawe, punishmente for mannes
wretchednes etc.

The seconde, declareth syn ac-
cuseth, affraieyth & condeneth our
conscience whereupon Paule sai-
eth: By the lawe is knowledge of
sinne. Also, the lawe worketh
wyath. Item. By the lawe is syn
excellently guiltye: Item the pricke
of death is sinne, but the myghte
of

of synne is the law.

The thyrd teacheth what woꝝ
kes be acceptable befoꝛe god, and
commaundeth certayne woꝝkes,
wherē we maye exercise obedi-
ence toward god.

Foꝛ althoughe we be fre frome
the law in so muche as belongeth
to iustification : yet as concer-
nyng our obedience the lawe re-
mayneth. Foꝛ it is necessary ꝑ we
being iustified by God, obey him.

Q Maye a man by hys owne powꝛe fulfyll
the law of God oꝛ no?

No thyng lesse. Foꝛ the lawe
of god is not satisfyed wꝛth our
external woꝝkes as the papistes
teach, noꝛ yet by the inward en-
deuour of oure wyll, wꝛout fayth
and the holye goost. But Christ
is the ende of the lawe, that is to
saye wꝛthout Christ the lawe a-
uaileth nothinge.

Q Maye a man be iustified by the lawe?

No, foꝛ Paule wythdraweth
iustification frome the lawe, in
thys

thys corrupted nature. For no
man satisfieth the lawe wyth the
powre of nature. Therefore they
whiche be not reconcyled wyth
sayeth, althoughe they fulfyl cer-
tayne workes of the lawe: yet can
they not please god for they be euer
accused of the lawe and they re-
mayne in doubt and desperatiō.

¶ Wherefore then be Moyses lawes gyeuē
seinge they iustify not?

¶ Therefore be they gyeuen that
the Israelytes shoulde be knowen
fro Gentyles, vnto the preaching
of Chyiste. for god woulde segre-
gate and deuid thys people from
other nations, that they shoulde
be a certayne kynde of people,
wherein Chyiste shoulde be bozne
and wherein the promises shoulde
be kepte, and that they shoulde be
certayne testimonies of the word
of God, therefore was thys peo-
ple ledde out of Egypte wyth so
many greate and wonderfull mi-
racles

racles. Although then the Isra-
elytes dyd not deserue remys-
sion of synnes befoze god for kepyng
of these lawes: yet god dyd sub-
iecte them vnto these lawes, as
vnto a schole maister as Paule
sayeth. But they dyd obteyne re-
mission of synnes by the truste
of the mercy of god promised vn-
to them for Christes sake whyche
was to come, whome the gospell
declareth nowe to be come.

¶ Of the Gospel.

¶ What is the Gospel?

It is the preachynge of repen-
taunce and remission of synnes
and iustification, whiche natu-
rall reason can not perceyue, but
it is godly declared, wherein god
promyseth that he wyll forgve
synnes for Christe hys sonnes
sake, and pronounceth vs iusti-
fied, that is to saye acceptable,
and gyueth vs the holye gooste
and

It is the preaching of repentance

and euerlastinge lyfe . If we be-
leue onely, that these do vndoub-
tedlye chaunce vnto vs for Chri-
stes sake.

¶ What difference is betwene the law and
the Gospel?

The lawe requireth perfecte
obedience the true feare of God,
true beleue, it affrayeth our her-
tes and consciences, it forgyueth
not synnes for nothinge, it pro-
nounceth vs not rightiouse vnto
lesse we fulfyll the lawe. And all-
though it hath promises, yet they
require the condicion of the lawe
fulfilled, that is to saye . He that
doeth these shal lyue in them, *Je-
tem*, do thys and thou shalt lyue.

But the Gospel is the prea-
chinge of repentaunce, conteyn-
ing the promises of the benifites
of Christe. It comforteth the her-
tes which be affraid, it forgiueth
sinne for nothinge, and pronoun-
ceth vs iustified although we do
not

not fulfil the law.

Of promissions

QHowe manye promissions of the holye
Scripture be there?

Two, some be added vnto
the law and haue the con-
dicion of the lawe, that is
to saye they be gyuen for the ful-
fylling of the law. Other summe
haue not the condicio of the lawe
as the cause, that is to saye, they
promisse not remission of synnes
for fulfilling the lawe, but wyth
out our deseruyng for Christes
sake as the promyses of the Gos-
pel be.

Whiche was the first promesinge of the
Gospell?

When after the fall of Adam,
God spake vnto the serpente, I
wyl put enmity betwene the and
the woman, betwene thy seede
and hir seede for hir seede shall
bryake thy head and thou shalt
lye in watche for hys fote steps.
By

By thys promise and comfort
Adam is sette vp and knoweth
that god is mercyfull vnto hym
althoughe he perceyue hym selfe
to be vnworthy and vncleane.

Thys promise afterwarde was
renued vnto Abraham, then af-
ter to Isaac and Iacobbe. Vnto
thys promise did they beleue, and
although they dyd acknowledge
them selfe to be vnworthy yet iud-
ged they that god was conten-
ted with them for hys mercy sake
and þe seide whiche was promysed.

Ther be mozeouer in the Psal-
mes and prophetes manye pre-
chinges of Chyste, of remission of
sinnes, of euerlastig life, which all
come vnto this purpose, that they
lift vp and confort vs in the con-
tention and struinge of our con-
science, and teache vs to put our
trust in god, to cal truly vpon him
and worship hym.

¶ Is not the promise of þe gospel vnto all
Yes

Yes, lyke as the promise of the
gospell is wyth oute youre deser-
uing: euen so is it vniuersal, that
is, it offereth and promisetb vnto
al men reconcilinge. For lyke as
the preachynge of repentaunce is
vniuersall: euen so is the prea-
ching, of remission of synnes v-
niuersall.

Here vpon sayeth Christe John
iii. So hath god loued the world
that he gaue hys only sonne, that
al whiche beleue in hym shoulde
not peryshe, So Paule. Rom. xi,
god hath shytte vp al vnder sin,
that he myghte be mercyfull vnto
to all.

But that al doeth not obteyne
the promises of the gospell is for
thys cause, that all dooe not be-
leue. For the gospell althoughe
it promisse wythoute oure deser-
uinges, yet it requirerh sayeth
for wyth sayeth muste the pro-
myse be taken, For thys worde
grat

gratis, doth not exclud faith, but
the conditio of oure worthynes, &
requireth that we maye receyue
the promisse, and that can not be
but wyth sayth.

¶ What is the worke of the Gospell?

¶ To comforte troubled and
doubtful consciences, and to pro-
myse vnto them whyche beleue
remissyon of synnes and euerla-
stynge lyfe.

¶ What is the summe of the Gospelle?

¶ He which beleueth and is bap-
tised, shalbe saued. Marce. i. vi.
It is to beleue that Iesus Christe
is the lambe of god, whych taketh
awaye the synnes of the worlde,
John. i.

Of sinne.

¶ What is sinne?

¶ It is not only a certayne euell
dede, but a perpetual vice, that
is to saye corruptyō of nature,
struyng agaynst the lawe of god

¶ Which be the causes of synne?

C. i. The

The wyll of the deuell and
the wyll of man, not god. Gene. i.
god saw al that he had made and
they were ail verye good. And
Psalm. b. Thou arte not the god
whych wyll eth iniquitye. Christ
callet h the deuell the father of li-
nge. And Rome. v. By man en-
tered synne into the worlde, And
John. Cōcupiscence of þe fleshe is
not of þe father, but of the worlde.

*¶ If God be not the cause of synne are the
contingentes or chāginges to be graunted?*

Yes, synne is not necessarily
done, wryth absolute necessitie, for
our wyl before syn was very fre.
But fre wil is the cause þe our ac-
tiōs do come to passe. For god for-
seeth & determineth thynges which
shall chaunce. Yet so þe he taketh
not away the maner of workyng
whiche is infixed in nature but he
determineth the actions euen as
they come to pas. God permitteth
þe þe wyl of Saule do so, & doth not
cōpel it to do other, wise he mar-
keth

heth wher he woll repes Saule.

¶ What is contingentes or changinges?

It is wherby thynges created in theyr actiōs subiected vnto reason, somtyme be chaunged and altered and they fall in such and such actions and chaunces, by the choise whych is by god graunted and the liberty of creation.

¶ How many kyndes of necessity be there?

Two. One is absolutiō or cōsequent: as it is necessarie þ there be god, it is necessary that god be good, iust tru & wise. And this necessity may be called vnchāgable.

The other is necessitye of consequence as Jerusalem must be destroyed. The kingdome of Israel muste perishe. These be not naturallye necessarye, but they be made vnchāgeable whē they be once decreed, as þ deade shall liue againe ether because they folow þ causes whych go before: as. Ther must be hereses for the deuel en-

C.ii. ut.

uyeth God, & stirreth bp the bns
godlye agaynst the gospel, whych
obey hym, therefore ther must be
heresyes. These be naturally con-
tingentes, for neyther thys be-
inge consequente taketh a waye
fre wyll.

Q What is to be iudged of desteny?

A The dotinges of the Stoicks
desteny, is not to be brought into
the church of god, for they haue
no truth or effect, but they be ve-
rye sugelynges and Sophisticall
fallations, and they annoy god-
lynes verrye muche and good ma-
ners, if men iudge so as the ser-
uaunt of zeno, whyche sayed that
he ought not to be punysshed, be-
cause he was cōpelled to synne by
the Stoical desteny.

Q How many kindes of synne be there?

A Two, origynall and Actuell.

Q What is origynall synne?

A It is not onely the reputynge
of offēce (as papists haue taught)
wherby for the fall of Adam all
men

men be borne giltye, but it is al-
so corruption of mannes nature,
whiche folowed Adams fall, which
causeth, & he can not geue true o-
bedience to the lawe of God. but
hath faulte and concupiscens a-
gaynst the law of god.

Thys same is the sentence of
Anselmus diffinityon. Origynall
synne is lacke or default of origy-
nal ryghtuousnes whych ought
to be, for he calleth original rygh-
tuousnes not onely the reputing
and approbation or allowaunce
of God, but the verye perfection
of nature, and all the powers of
man, of vnderstandynge and wyl
whereby man myghte perfoyme
perfect obedience toward god,

¶ What is the cause of originall synner

¶ Disobedience or the fall of our
firste parentes. for boeth Adam
and Eue lost the perfectiō of na-
ture after they fall, and so folo-
wed corruption. And afterwarde

C.iii. dyd

dyd they Engender suche chyld:
der as they nature, so corrupted
was. And so the worlde to come
was infected boeth for Adames
fall and for their owne corruptiō

Q What is the matter of original synne

A The matter of foundatyon
of original synne is corruption
of mans nature. But corruption
signifieth both the default or lacke
of gifts of god, and concupiscence.
Thys call the papistes an intyce-
ment or prouocation, when it is
in dede horrible corruption and
synne, whych ingendereth after-
wards vicious motions.

Q What is the formal cause of original sinne

A Goddes reputynge of gyl-
tynes or accusation.

Q What is concupiscence

A It is an horrible inordi-
nate motion or violence in all the
powers of man agaynst the lawe
of God.

Q Whiche be the effectes of synne

A Effectes be the punishment
of

of sinne. But ther be. iiii. degrees.
The first punishment is the be-
rry corruption of nature, where-
of we haue spoken, that is to saye
concupiscence, whych afterwar-
des engendereth all actuall syn-
nes, wherefore they be also moti-
ons of the corruption of nature.

The seconde punishment
is deathe and all, wretchednes of
mankind.

The thyrd is tyranny of the
deuell, to whome mannes nature
is subiecte whiche laboureth
boeth to destroye men wth bo-
dely euyles, and prouoketh them
to all kynde of synne, to Adola-
trye the despite of God, heresies:
vnjust manslaughter, cursed lu-
stes, and other mischief.

¶ Remayneth not original synne in holy mē?
¶ How is original syn forgene in baptysme?

¶ When it is sayd that origi-
nal sinne is forgiven in the sacra-
ment of Baptysme, it muste not be

C. iiii. so

so vnderstanded, that no victious
thyng remayneth after baptisme
whych is worthy damnacion.

But so is to be vnderstāded, that
in baptisme the guiltines is forgy-
uen, that is to say it is not repu-
ted for synne, althoughe corrup-
tion or concupiscence remayne as
yet in nature, whych remayneth
also in holy men, and is a thyng
by it owne nature worthy dam-
nation, but it is not reputed or
ascribed for Chyristes sake, when
we receyue hym wyth sayth.

¶ Therfore the formality of synne,
that is to say the reputyng or ac-
cusation of it is taken awaye in
baptisme, in the whych be sanctify-
ed, but the naturall cause, that
is the very affection an corrupti-
on of nature, remayneth as yet
in nature, and yet when the holy
goste is gyuen vnto them whych
haue sayeth they conceyue newe
and godly motions, whereby the
euel

euell is somthyng mitygate.

After the same maner teacheth vs Saynte Austen, of the remission of origynall synne in baptisme, when he sayeth. Synne is forgyuen, not to the intente that it shal remaine no moze, but that it shal not be ascribed or laied vnto our charge. Item. Synne passeth awaye as concernyng accusation, but it remayneth in acte.

¶ Wherefore remaineth punishment, that is to saye bodily death and other miseries sentynge synne is forgyuen?

¶ Because syn or corruption remayneth in nature, therefore remayneth death also as it is sayed Rom. viii. The body is mortified for synne, that is to saye, beyng presente and remaynyng as yet in nature. For thys corruption must betterly be abolyshed, that afterwarde we maye be clothed wth a new and perfect nature. But the corruptyon of thys nature can not be abolyshed and put awaye

awaye but by death.

¶ What is actual synner

It is euerye motion, euerye thought, euerye worde and dede, againste the lawe of GOD, and wythoute doubte, what so euer is done without fayth.

Oz more bryefelye. Actuell synne is the frutes of nature corrupted, lyke as euell motyons bee, thoughtes, wordes and deades done agaynst gods lawe. But we muste intertayne boeth the personne and the worke together, for althoughe the vngodlye haue honeste workes, yet neuertheles because the persons be vicious the workes be not acceptable to god.

What maketh the personne vicious:

Infydelity, to doubte of God, to lacke feare and truste in God. For althoughe Pomponius and Cicero were excellent men, I put the case that they had a certayne

tain knowledg of the law that is
to say, that God is rightuouse &
good. & c. Yet they do not know
the Gospell. that God remytteth syn
wythout oure deseruinges. And
therefore in greate aduersitytes
& troubles they indge their selfe
to be relected of God. Wherefore
seynge they haue euell effectiōs
inwardelye, their external ac-
tes be so polluted, accordynge
vnto thys of Paulle, what so
euer is not of sayeth it is synne.
Romaynes. xiiii. The stoutnes of
mynde in Achilles was an excel-
lēt vertue and the verye gyfte of
God but it is by chaūce viciouse,
that is to saye, by the personne
whych he is euil whych doubteth
whether God haue respect of men
or no. Also he lacketh the feare &
trust of God.

What maketh the personne acceptable
vnto God?

¶ Sayeth. For if sayeth
be

be ioyned wyth vertuous liuyng
and good workes, þ person is ac-
ceptable vnto God.

¶ How many kindes of affections be in the
nature of man?

¶ Two, some do playnely re-
siste the lawe of God, to desire the
gooddes of the wyfe of an other
man, to be sozpe that other men
haue the benifites of God, to dy-
struste in god, to hate God, to de-
sire prayse whiche is not dewe, to
exalt ones selfe aboue other men
to be angry with the iudgemente
of god. These mocions be proper-
ly the frutt of originall syn. And
they be manifestely euell viciouse
and to be reiected oute of mannes
nature.

¶ There be other affections
whych do not resyste the lawe of
god, as for a mā to loue his wyfe
his chyl dren, and frendes. Also
to be angry wyth vices. If anye
mā go about to take these affecti-
ons

ong fro nature, he destroyeth mo-
tyon and lyfe. And although they
be defyled also by original synne
yet of them selfe they be not euell
or bipyouse, but they must be ke-
ped in nature, and we muste la-
boure to make them more pure
and cleane.

Q How be synnes knowen?

A By the preachynge of the law
Rom. vii. By the lawe is synne
knowen. for I should not know
that concupiscence were sin vnles
the lawe sayed. Thou shalt not
carnally desire.

Q What iudgeth thou of mortal synne and
veniall synne?

A Mortall synne, that is to saye
whiche is worthy death euerlast-
ynge, is not onely a certayne ac-
tion but it is the euell whiche is
infired in nature, whiche is cal-
led original synne. Thys motion
condempneth the vnbeleuyng
and vngodlye accordynge vnto
this sayng. John. iii. He that be-
leueth

leueth not he is alredy fured. But
thys affection is forgruen them
whyche receyue remission of syn-
nes by sayth, accordyng vnto that
Rom. viii. No condemnation is
now vnto the, which be in chryst.

¶ From whence come veniall synnes then?

The originall synne is not idle
but it engendereth viciouse de-
sires and lustes, even in holy men
accordyng vnto thys sayeing,
The fleshe lusteth agaynst the
spirite. But because suche affec-
tions be foregyuen them whyche
be godly, they be made veniall.

For the godlye doeth not al-
lowe those affections, but doeth
resyste them. Therefore because
sayeth is in them whyche dooe
resyste, yet be they pronouncd
ryghtuousse neuer the lesse.

¶ What is mortall synne?

It is a kynde of actyon,
whyche is suche, that they whyche
do comit it, fall from the grace of
god

God, & be no more reputed righte-
teousse, and be condemned whi-
lesse they do amende. These acti-
ons be called mortal synnes, for
an example. To allowe or do anie
thyng agaynst conscience & is to
say vngodly opinions, misbeleuing
not to resist vicious affections,
also to commit bodily syn agaynst
the commaundment of god. Et thus
speaketh Paul. i. Cor. vi. Neither
whoremonger, nor Idolater, nor
adulterers, nor the effeminate, nor
buggers, nor thieves, nor & defail-
full, nor drunkardes, nor daun-
derers, nor robberes, nor raut-
hers, shal possesse the kyngdome
of God. So. Ephese. v. & Gala. v.

The workes of the fleche be open,
adulterie, whoremuntynge, vn-
cleannes, uncleannes of liuinge,
Idolatry, poisoning or sorcery
hatred, chidiges, & brawlinges, de-
sire of glory, strife sectes, enuy mur-
der, drunkennes vnmesurable eatyng
and

and drinkeyng, wherof I shew hit
to you, that they whiche do com-
mitte suche shall not possesse the
kyngdome of god.

¶ What thynketh thou of the diuision of
actual synnes whych the olde writers vsed, that
is, inwarde actual synne, and outwarde?

¶ This diuysyō is not so leopar-
douse, If thou saye, some actu-
al synnes be inwarde, lyke, as aff-
ectyōs and thoughtes be, whych
maye be called venyall in them
whych resist wyth fayeth, and
therefore be as yet reputed iuste,
Some be outwarde, as euell do-
inges and sayetinges wherin they
whych falle be destitute of grace
nor be no more reputed iust.

Yet shalte thou knowe that as
well inwarde as outwarde syn-
nes be mortall in them whych
lacke fayeth, nor dooe not re-
siste suche euell motyons. For be-
cause they lacke fayth they haue
no remission of synnes. Therefore
in such can no veniall synnes be.

What

Q What sayest thou of the synnes of omission and wilful ignorance?

A They be also mortall synnes. For this same wilful ignorance is agaynst conscience, as if a man wil not knowe the gospel, or wil not perceiue his dewtye, or doeth it negligently. Such be the faultes of manye men nowe a dayes whych dyspyle to here and knowe the gospel, althoughe they knowe that this is commaunded of god: heare hym. Suche lyke was the ignorance of the Jewes, whiche dyd persecute Christe. Euen so is the Idolatrye of the Gentyles, deadly synne.

Q What is to be required in them which be converted?

A That they maye repaire to haue a cleare conscience, and thei beinge sorry for their synnes, shall not contynue in them, whych they iudg in them selfe to haue committed agaynst the wyl of God. As it is writte: I wil not y death

D. i. of

of a sinner, but rather that he be
conuerted. And againe: if I shall
saye vnto the vngodly thou shalt
dye, and if it shal repente hym of
his sinnes, and if he do iudgemēt
and iustice, he shall liue. And yet
let the knowe in the meane tyme
the saied obedience, whiche they
perfourme, not to be perfect. And
therfore in the iudgemente of god
let them not trust in the dignitie
or worthines of their workes, but
let them beleue the person to be
accepted for Chyistes sake. Then
let the obserue this which Paul
saith. Make not soye the holye
spirite of God, wherwyth we bee
marked vnto the daye of redemp-
tion, that is let vs not cast away
the benefite of Chyiste, and so pe-
rishe.

Of Grace.

What signifyeth thys worde Gratias
Thys

This word gratia in scripturs, & especially in Paul whē he disputeth of iustification:

signifyeth not a quality or state which is poured into the soule (as the Papistes do teach of gratia, and abuse the worde for charitie or loue whych is in vs) But it muste be taken incomparyng wyth an other, and it signifyeth the vnderferued receyvinge into fauoure or reconsiliation of God towarde vs.

What is Gratia then?

Gratia properly is remission of synnes, and reconcilyng or repuytyng of righteousness, or acceptacion or allowaunce of the person, whych is by mercye for Christes sake, vnderferued, with the whych allowaunce the gyfte of the holye gost is conioyned, whereby oure hertes in repentaunce bee lyfted bp wyth fayth and receyue comfort, wherby newe motions are

D.ii. crea.

created and agreeable vnto the
lawe of god.

¶ Howe shall this be vnderstanded, when
it is saied we be iustified by graces

¶ It must not be vnderstanded
as the papistes do Imagine, that
it shoulde signifye þ we purchase
remissio of synnes or be iustified
for anye state or qualite whiche
is in vs, that is to saie, for oure
loue or newe obedyence, for that
is the verie waye to opresse the
doctrye of sayeth, and to take a-
waye Christe our mediator. But
it must be so vnderstanded, that
we obtayne remission of synnes
or rekeninge to be iustified, when
god accepteth vs without any of
our deseruinges bi his mercy, for
another thyng whiche is wout
vs. þ is to saie for Christes sake.
And yet is it to be knowne that
the giuyng of the holy gost is con-
ioyned w remissio of sins, þ is to
saie when we be lyfted vp wyth
sayeth, whiche maketh in vs the
per.

performed obedience.

Therefore in, the stryuyng of
our conscience, wh en it seketh for
remissiō of synnes, & disputeth of
þ wil of god toward it, we ought
not to haue respect vnto our qua-
lities, or our own worthines, but
we muste beholde the promise of
Christes accordig vnto þ shal we
iudge of the wyl of god towarde
vs & we shall receyue the self me-
diator by sayeth. Thys done, the
holye goste is giuen, w hich byn-
geth cōforte & taketh effect, that
new motiōs be created. Therefore
both these sētences must be hold,
both þ newe motiōs ought to be
made in vs bi þ holigost, and that
oure conscience neuer the lesse
oughte to haue respecte without
our selfe to be iustified bi him, þ is
to say, that we haue remission of
synnes, and be accepted vnto es-
uerlastyng lyfe.

¶ Whiche be the causes of grace

D. iiii

The

¶ The efficient cause is the will of God, which would that Christ shoulde be a sacrifice for vs, & for his sake to be merciful vnto vs.

Therefore onlye the merite of Christe is y^e cause, for the whiche grace is gyuen.

¶ Howe chaunceth grace vnto vs.

¶ The instrumēt all cause is the preaching of the gospell and ministringe of the sacramentes. For god wyl be effectual by hys word if so be we receyue it in fayth.

For our wyl muste come therto also which mai receiue the word. For he wyl not take effecte in thē which do resyst, and in thē whych obteyne not grace in heareynge the worde, the cause is their owne wyl whych resysteth the word.

So then obteyne we grace, when by the worde or promysse declared and set forth in the gospell oure hertes conceyue comfort, and quercome feare, and lyfte

lite by theym selfe wyth sayeth
vndoubtedly iudgyng that they
haue remission of synnes, and are
accounted to bee iustified, accor-
dinge vnto the promise, for Chri-
stes sake.

Therefore sayeth Paule Ga-
lath. iii. that we shoulde take the
promission in spirite by sayeth,
that is, when we affraied for the
iudgemente of God, dooe lyfte by
oure selfe with sayth, whiche lea-
neth vpon the promesse of Christ.

Here are fantastical and mad
spirites to be condemned, as the
Anabaptistes, whycher looke to be
lightened by the holy goost with-
out the worde of God. Also they
whycher do imagyne the holy goost
to rune befoze the word, and whē
they perceyue that they haue
those new lightnings they saie
that they wil beleue.

Also disputatiōs of predestina-
tion are to be casten awaye here.

For

For lyke as the doctrine of repentance which rebuketh sin, is vniuersal, & ther is an vniuersal commaundement of Christ: euen so is the promysse of the Gospel vniuersal, commaunding that we shal al beleue in him and that we shal iudge this to be the euerlastyng and vnhangeable wil of god, that for Christs sake al these thynges are vndoubtedly graunted vnto vs which the gospel promysseth.

¶ Have we then merit in reconcillations? We haue no merite whereby we can obteyne grace & is remission of synnes, & reputacion of righteousness but it is the vnderferued rewarde, as Paul sayeth, it is the gyfte of god, not of you lest any man shuld glory. 1. Cor. 13. vi. The gyfte of god is euerlastyng lyfe.

¶ Therefore thys meane is taken away in reconciliatio, not because we shuld do nothing & be idle, but because & promys is a rewarde, to the

the intente it maye be certayne
that is to saye, not hauing ought
of þe conditiō of oure wōrtyness, &
yet we in the meane season muste
receyue & not reiecte, the promise
¶ Which be the effectes of graces

¶ The effectes be motions of the
holy goste, which be when we re-
ceyue, the Gospell. And the firste
and princypall effecte is sayeth,
whereby wee lyfte bp oure selfe
and iudge God to be mercyfull
vnto vs for Christes sake.

This motiō is called a reuoluing,
for wythe sayeth, the threate-
ninges and feares of synne and
death be ouercome. And thys
trust is deliuerance from synne
and euerlastynge death and the
berye begynnynge of euerla-
stynge lyfe.

Then after folowe other moti-
ons þe is to saye, a newe obedyence
toward god, inuocatiō, feare, loue
paciēce & other vertues. Ther be
al

also other effectes of grace, the helpe of god againſte the deuyl and death, comforte in aduerſities. Also deliuerance from the lawe.

The laſte effecte is, which ſolowth the finall cauſe. Renewing of houle nature & euerlaſting lyfe.

By what meanes doth grace deliuer vs from ſyn and death, ſeing ſyn remaineth as yet infixed in our fleſh, and alſo bodily death?

Answered. Although in this life the fleſhe abideth as yet vicuſe, yet this preſente infirmitie is not imputed vnto them which beleue, although theſe euel by it owne nature is ſynne, or a thyng whiche deſerueth dampnatyon, moreouer, newe motyons and a newe lyfe is begune in vs, which ſhal be made perfecte, when theſe fleſhe mortified ſhal be renewed.

And ſo grace deliuereth from ſynne after two ſortes. For it is remiſſion of ſynnes whiche be paſt, and forgyuenes, or not repytinge

tyng of the presente euell which
is in vs & remayneth infixed in
our fleſhe.

Secondarily we be deliuered
from death. for nowe is euera:
ſtyng death taken awaye to the
which beleue.

Then remaineth as yet bodi:
lye deathe and other aduerſities
in thys lyfe, but yet is death rob:
bed of his darte, and only bodelye
death doth remaine, for thys pur:
poſe that thys viciouſe and cor:
rupted fleſh ſhould be abolyſhed.
Afterwardes ſhall thys bodelie
deathe bee alſo abolyſhed, and a
newe glorified nature ſhall come
after in þe reſurrection of þe dead.

¶ Wherefore maketh Paule difference be:
tween Grace and the reward?

Paule calleth grace remiſſion
of ſinnes, or reconcilyng, or the
vnderſerued acceptinge for Chri:
ſtes ſake.

He calleth the reward the gy:
uing

uing of the holy gcoſte, and euer
laſtinge life. Therfore thys word
reward, ſignifieth þ very effectes
of grace whereof I haue ſpoken.

But althoughe theſe two be ſo
cōioyned, yet Paule lernedly ma
keth difference betwene them for
a neceſſari cauſe.

And thys is the maner of dy
fference as is aboue ſayed. For
althoughe it be neceſſarye that
new ſpiritual motiōs be begunne
in vs, yet oure conſcience is ſtry
uynge, and before the iudgement
of god, muſt not haue reſpecte to
the remynge of it whych is done
by the holy gooſte, nor yet to ſeke
if it haue vertues inowe or no,
whether it beleue & loue enough.
For ſo can it neuer be certified of
remiſſion of ſynues, but it muſte
playnely behold þ promiſſe of the
goſpel, & iudge þ it hath vndoub
tedly remiſſion of ſynnes vnderſer
ued for Chyiſtes ſake not for any
dig

Dignity or vertues which it hath.

What signifieth the spirite of grace and prayer in the prophet zacharias

zacharias Chapt. xii. hath most pleasantly described & benesfites of the new testament in these words

I wyl poure out vps the house of Dauid the spirite of grace and prayers, He calleth the spirite of grace, whereby we knowe that God is merciful vnto vs, & forgyueth oure synnes. The spirite of prayers conteyneth all inward worshyp, inuocation and all exercisynge of sayeth whiche the holye goste perfozmeth, after we haue receyued confort and beleue that we haue remission of sinnes for Christes sake.

Of Justification.

What signifie these two wordes, to be iustified and iustificatione

T**O be iustified signifieth properly in the hebrue phrases to bee quyte from**

from sinne and to be pronounced
iuste that is to say, acceptable, as
if thou wouldest saye, he is absol-
ued and recōiled or receiued in-
to fauour. So sayth Paul Rom.
iii. To hym whyche beleueth in
hym whyche iustifyeth the vn-
godlye, that is to saye de'lyuereth
and pronounceth ryghtuouse.

Euen so Justificatiō signifieth the
recōcilyng or acceptation of god.
For although it be necessary that
newe motions be in them whych
be recōiled, yet iustificatiō must
not be vnderstanded in thys pro-
position, we be iustified by sayth,
of the diuicyon of qualities or
newe vertues. But it muste be
vnderstanded in referryng to
an other thyng that is to saye
the wyll of God acceptyng and
allowyng vs, euen wth the re-
mission of synnes and pacifyng
of conscience. So also this worde
Iustus signifyeth in comparison
of

or an other, not one hauyng new
qualities, but one reconciled or ac
cepted, hauyng remissio of synnes

¶ What doeth iustification conteyne

It conteyneth thre membyres re
mission of synnes, acceptation vnto
to euerlastyng lyfe and gelyng
of the holy gooste. Althoughe the
reste be contayned in remission of
synnes, yet for the cause of teach
yng it is expediente to discerne
these thre that we maye perceiue
all thes to be gyuen vnto vs not
for our worthines, but onely by
mercy for Christe. And not to be
Imagined, that althoughe wee
obtaine remission of synnes by
mercy: yet after that we be iusti
fied by oure owne qualities or
vertues.

¶ How is iustification?

It is sayed aboue, in the gos
pel thes two to be taught repen
taunce and remission of synnes in
my name. Therefore we must be
ginne

gynne wyth the same preachyng
whyche rebuketh synne and set-
teth forth the benifites of Christ.

Therefore thys is the waye of
iustification. Contrition is nece-
ssarye, whyche maye esteeme that
God is angrie wyth synne, and
maye earnestlye be sorre for it. In
suche feares, the conscience muste
be lyfted vp wyth sayeth, whyche
taketh the promysse of the gospell
of Christe, and accordyng vnto
it determyneth oure synnes to be
forgyuen vs, and that we be re-
puted iust and inheritors of euer
lastyng lyfe for Christes sake by
hys mercye, of oure parte vnde-
serued.

When we be so comforted in
repentaunce or contrition we be
iuste or acceptable vnto god, that
is to saye, we haue remission of
synnes, and acceptatyon vnto e-
uerlastyng lyfe, not for our dyg-
nitie but for Christe, whom ne-
uer

uer the lesse we muste receyue w
sayeth. And whē we take cōfort
after thys sorte, we receyue also
vndoubtedly the holy gost whiche
stirreth vp our hertes, that they
begyn to haue newe motions, as
feare of God, faith, loue. &c.

¶ Whiche be the causes of iustification.

¶ The fyrst & principal is the ho
ly gooste, hereunto is an other to
be ioyned, that is to saye þ word
whereby the holy gost doth moue
and it taketh effect.

¶ Thydly our wyll when it is
moued of þ holy gost by the word
it ought not to resist, but to con
sent and receyue the word. accor
dinge vnto thys, if ye wyll heare
his voice harden not your hertes

¶ Doth not our wyll somthinge

¶ When we saye men to be iu
stified not for their deseruinges,
& the merit is wythdrawen from
workes, that muste not be so ta
ken, as our wyl shuld do nothing

C. i.

at

at all, and be as a berpe stonie or
Image. But seyng we muste be-
gyn of the worde, as I haue say-
ed, mannes wyll doth certainelys
somthyng. It, moued of the holpe
gost, agreeth or consēteth and re-
ceyuethe the worde and doeth su-
steyne or vpholde it selfe there-
wyth, for it ought not to caste a-
way or resyst þe word. Also it must
esteine that chryst doth vnfained-
ly keepe hys promyses, that is to
saye, that he wyl gyue vnto them
whych beleue, the holpe gooste,
that he wyl take effecte by hys
worde,

¶ What is the meanyng of thys sayenge,
we be iustified by faith?

¶ Thys sentence is dyuerly de-
paued. Some do expounde it,
wyth sayeth, that is to say, wyth
the whole doctryne of religyon, or
wyth obseruinge of Chrysten pro-
fession, or obedyence of al vertues
These doe playnely depaue
the

the worde sayeth, and calle it
a knowledge or professyon of doc-
tryne, and they speake nothyng
of Christe, nothyng of truste,
whych lysteth vp and comforteth
consciencs. And they stycke only
in the doctryne of the lawe.

Other some, all thowge they
be somethynge wyser, and graūt
that by the worde. *scilicet*, not one-
ly the knowledge of the hysto-
rye is signyfied, but also truste: yet
do they imagyne a *Synecdoch* to
be in thys worde (we be iustyfied
by sayeth) because it is the mooste
excellent vertue, and begynneth
godlynnes, therefore maye iustifi-
cation be attributed vnto it yet
not so, that other vertues should
be excluded frome iustification,
that is to say, loue et c.

But these do also erre frome
the sentence of Paul and do leane
to muche vpon theyr owne qual-

E.ii. lites

lities, they thinke þ they be iustified for the dignitie of þ or other vertues which must be in holt me

But the true interpretatyon is: we be iustified by sayeth, that is to saye, by the truste of mercye for Chyestes sake be we iustified, or acceptable before God. Therefore this word must be vnderstanded in a comparynge wyth another. We be iustified wyth sayth that is wythout oure deseruynge by mercye be we counted ryghtuous. But thys mercy must be taken wth sayth. Therefore þ mind of Paulle is, that we be iustified by sayeth, that is to saye not for the dignitie of our qualities or vertues, or for any thing which is in vs, but for an other thinge which is wythout vs that is to saye for Chyist be we reputed rightuous.

~~¶~~ What doth this worde Gratis excepte
C It doeth not, excepte repentance or cōtrition & good workes:
but

but it excepteth the condicion of
our worthynes, and it attribu-
teth the cause of þ benifite (that
is to saye of remission of synnes,
and giuyng of euerlastyng lyfe)
only vnto mercye

¶ Wherfore is it necessary to make this ex-
ception

C This doctryne is all together
to be referred vnto the very con-
tentyon of the conscience before
the iudgement of God, no; it can
not be vnderstanded, vnlesse the
mynd be referred vnto the sayed
contention or stryuyng. for in
so greate feares oure conscience
hath experience, that we cannot
set our vertues and merites be-
fore the iudgement and wrath of
God, no; it can not be quyet, or
ouercome doubting and despayre,
so longe as it seketh it owne ver-
tues and good workes.

Dauid althoughe he had ma-
nye excellent vertues and meri-

C.iii. tes

tes, yet cā he not certaynly esteeme
that he obteyneth remysyon of
synnes for them, but all these ver
tues be oppressed with one synne.

Therefore to obteyne a quiete
conscience and to ouercome feare
and desperatyon, he is cōpelled to
seke the vnderdeserued mercy, nor he
can not rest before he obteyne the
boyce of the gospel whiche sayeth that
hys synne is forgynen hym wyth
out hys deseruinges.

Therefore then is this sentence
to be holden that we be iustified
wythout deseruyng by mercy for
Christes sake & the benefyte may
be certayne, and that consciences
may haue a sure cōfort and that
desperatyon maye be ouer come
wyth fayth.

And this same worde *Gratie* pro
perly maketh differēce between &
law & the gospell for & lawe hath
also promyses, but it graunteth
not remissio of synnes for nought
but

but it requirerh the conditiori of
oure fullppllynge the lawe or obe-
dience.

Thys then is the princypall
cause, wherfore it is necessarie to
defende thys exceptiion, that is to
saye, that the promysse maie be
certayne:

The seconde cause is that betwe
honour be attributed vnto chryst
that is to saye & we esteeme verely
that we haue the benifytes of the
gospel for hys sake, & that we may
learne to vse hym for our medya-
tor. for they whych hold not this
doctryne, do rob Chryst of his due
honour, nor thei can not take hym
for theyr mediator.

¶ Shew the testimonies of this exceptiion,
Romay. iii. They be iustified fre-
ly by thys grace, by redemptiō in
Jesu chryst. &c. Itē Gal. iiii. Ther-
fore by sayth frely. et c. Ephe. ii.

Through grace be resaued by
sayeth, not of your selfe.

C. iiii. for

For it is the gyfte of God, not by
workes. Galat. ii. knowynge that
a mā is not iustified by the woꝝ-
kes of the lawe, but by sayeth in
Jesu Chyist Ad Titum. iii. Not
by the workes of rightuousnes
whiche we haue done, but by hys
mercy hath he saued vs.

Is not this proposition true, we be iusti-
fied only by fayth.

Answere : it is true for it is
alone to say we be iustified frely
for nothyng, and to saye we be iu-
stified by fayth. And the sentence
shal be better vnderstande if it be
changed into a coparyson to an o-
ther. We be iustified, only by mer-
cy. for it is so much, only by faith
that is by the truste of mercy on-
ly be we pronounced iust.

But although thys particle,
alone, be not added, yet thys pro-
positiō, we be iustified by fayth is
plainly an exception. Because to
saye, wee be iustified by sayeth
is

is for the same purpose, that is to
saye, because sayth leaneth onely
vpon mercy, not of our dygnyte
and it signifyeth trust of mercye
onely, and it is sette agaynst the
trust or confydence of oure owne
dignitye and workes. Therefore
it is a contrary saying, to say, we
be iustified wth sayth, and then
to imagine that we be iustified
for our workes or deserue remy-
ssion of synnes and euerlastyng
lyfe.

Q I argue contrary?

A Thou saydest before, that con-
trition & repentaunce were nece-
ssarye. Therefore sayth alone doth
not iustify.

I answere thys particle (alone)
doeth not excepte repentaunce or
contrition nor it is not so to be ta-
ken, that sayth alone is in them
whych be renewed, and no other
vertues. But it excepteth the co-
dition of our worthynes and me-
rites

rites, as the cause of reconciliatiō,
that is to say that we be reputed
iust for none of our workes. And
the cause of iustificatiō, that is p
price of remission of synnes, doeth
not attribute the merite of euerla
stynge lyfe, vnto vs: but that re
pentance and beginning of new
obedience be in vs, yet haue wee
not therefore remission of synnes

An other argument:

¶ We be iustified wyth fayeth
Fayth is a worke.

¶ Therefore be we iustified by workes

¶ Here doeth the answer of the
not auayle whiche saye, fayeth is
the worke of god, because loue al
so and other vertues be the wor
kes of god, yet are we not iustified
by them. The maior is not so to
be vnderstanded, we be iustified
wyth fayeth, because it is a worke
or qualite in vs, but because
it leaneth vpon mercye and recey
ueth mercye. And thys saying, we
be

be iustified wth sayth must be
vnderstanded by the waye of a
comparison, that is to say, by mer
cy be wee pronounced iuste but
it must be receiued wth faith. Al
thoughe then sayth be a worke
or newe qualite in vs yet be we
not iustified bi^h worthines ther
of, for this sayth is as yet vnper
fect, like as other vertues be, but
wee be iustified by that thyng,
wherupon sayth leaneth, and the
which sayth receyueth that is to
say for Chyistes sake.

Q If we be not iustified with good workes

Q What nede we then to do good workes?

A I answer, The benefite of iu
stification is wholy attributed to
Chyiste noz it hangeth not of our
dignitie, to ^h intet it shuld be cer
taine. And yet newe obedience is
necessary as the effect necessarily
folowing. For whē we receiue re
missio of synes by sayeth & be reke
ned iust, a renewing is also created
wth

wyth in vs whych is the begyn-
nyng of a new and euerlastynge
lyfe, but the begynninge of þe said
newe euerlasting lyfe, is in deede
this saied new obedience. There-
fore this said new obedyēce is ne-
cessary in the whych he iustified.
¶ I axe of Paule nowe converted oꝝ re-
wed is Paule iustified after his conuersion
wyth sayeth only oꝝ wyth sayth and workes,
oꝝ new obedience allsoꝝ

¶ I answere. He is iustified
only by sayeth. For althoughe he
haue nowe a newe obedyēce,
& excellent vertues, yet cā he not
iudge hys persone to be accepted
for those vertues. For he percei-
ueth þe the sayed new obediēce be-
gun now in hym doth not satysfy
the law, noꝝ he can not set by hys
vertues agaynst the iudgment oꝝ
god, like as his self sayth. I know
no euell þe I haue done, yet am I
not therfore iustified. Therefore it
is necessari that he iudge þe persō
to be acceptable for an other thig
that

that is to saye for Christe. Then
 after because sayth beginneth vpon
 mercye, & iudgeth it self, ther-
 fore to be accepted before God, it
 cannot be sayed that we be iusti-
 fied wth sayeth and wo^rkes to-
 gether. for it should be a contrary
 sayng to put our trust in mercye
 and in oure owne digny^tpe also.

Of good wo^rkes

Q What is to be holden in the doctrine of
 wo^rkes?

i. What wo^rkes be requyred?

ii. Howe they be done?

iii. Whether they satisfie the lawe or no?

iiii. How be they acceptab^le?

v. Of the merite and cause of good wo^rkes,

What wo^rkes be requyred: and which be

Good wo^rkes

God requireth not only out-
 warde wo^rkes whiche be a
 certayne chule forme of li-
 uyn^g and carnall iustice, whiche
 is in hypocrites and s^h vngodlye.
 For that may mans wyll in a ma-
 ner perfo^rme, wythout the holye
 go^st, and God requireth it also of
 them

the which be not sanctified. But
he requireth also inwarde moty-
ons of the herte that is to saye
the feare of God, trust, inuocatio,
loue, paciēce & such lyke, accordig
vnto this sētece, I wyl geue my
lawe in theyr hertes. And Christe
sayeth vnlesse your righteousnes
abound more then the righteous-
nes of the Scrybes & Pharyses,
ye shall not enter into the kyng-
dome of heauen.

Therefore good workes, be not
onely outwarde workes but also
inwarde and spiritual motyons.
But I cal those onely good wor-
kes which be cōmaunded of god &
be taught in the ten cōmaūde-
mentes, Wherefore when inquiry is
made of good workes wee muste
haue respect vnto þ. x. cōmaūde-
mentes, & it is to be knowen þ only
they are to be called good workes
whych ar taught in the. x. cōmaū
de

denieth. For ther must be a testimo-
ny of þ word of God, what workes
god requyeth, & whych be accep-
table vnto God. But it is not to
be iudged þ those workes do please
God whyche haue no testimony
of hys word, like as the workes of
tradiciōs, & kindes of worshipping
of our own electiō be, but þ scrip-
ture doth rather refuse those wor-
kes, & denieth the to please god as
Christ sayth. Thei worship me in
vayne w mans cōmaundementes.

¶ Day the register of good workes cōtaineth
in the ten commāndementes.

¶ Vnto the first belongeth repen-
tāce or feare, sayth or trust of mer-
cy promised for Christ, & loue, also
obediēce in aduersities or paciēce
¶ Vnto the seconde precepte pertey-
neth inuocation thanks giuyng
acknowledgyn of the doctrine, &
preachyn of the worde of God if
thy vocatiō require it. Vnto the
iii. belōgeth obseruyng of cōmō ce-
remonies which be ordered of god

reuerence towarde the mynyſte-
ryng of the word.

Unto the fourth, the deuty-
perteyning toward lyuyuge, obe-
dience toward parentes diligence
in our vocation.

Unto the ſixt, Chaſtitie, fayth-
fulnes in marriage temperaunce
and ſobernes.

Unto the ſeuenth iuſtice in co-
uenantes and byng of oure
goods, liberalite, almeſſe dedes.

Unto the Eight trueth in al
our liuinge to hate dyſſemblynge
and lynges.

Unto the nyneweth and the tenth
belongeth reſyſtyng of concupiſ-
cence and euell affections.

¶ The.ii. queſtion.

¶ How are good workes done?

¶ Here muſt thys rule fyrſt of al
bee obſerued þ it is impoſſible to
fulfyll the lawe wythout fayeth.
For ſeynge it is not ſufficiēt to ac-
complyſhe external workes or the
ſan:

fantasy of the lawe, but inward
motions of the hertes are requi-
red. This true obedience can me
not accomplishe without fayeth
or without the vnderstandynge
of the Gospel of Christ.

But by this rule, without fayth
the law is impossible to be vnder-
standed, two wayes. fyrste of spi-
rituall obedience, as it is sayed,
For although men fulfil in a ma-
ner externall workes, yet in the
agonye or struinge of consciences
when their hertes perceyue the
wrath & iudgement of God, then
doubt they, they fle God, they dis-
paire, they loue not God, they call
not vpon hym, therefore they ful-
fil not true obedience.

Secondarily it is to be vnder-
standed also of acception, that is,
the selfe thyng also whyche man
doth without fayeth, doeth not
please God, because it is not done
in the trust of Christ & mediator.

I. i. For

For without Chyſte nothing can
be acceptable. Therefore ſayth
Chyſte his ſelfe wythout me can
ye do nothinge.

Therefore it is neceſſary that
the goſpel of Chyſt be added vnto
the doctryne of the lawe, and
ſayth is neceſſary for the accomp-
liſhing of the lawe. So then be
good workes done, when oure hertes
be liſted by with the Goſpel,
the holy goſt mouing and we alſo
ſo conſentinge then is the holpe
goſte receiued alſo, and newe ſpi-
rituall motions are begun in vs

Oure hertes after they iudg by
ſayth that God is mercifull vnto
vs for Chyſtes ſake, that God ta-
keth care for vs & wil here vs, the
acknowledg we God the father
and we deliuered from doubt and
deſperation, do begin to loue God
vnfainedly, to call vpon him and to
put our truſt in his helpe againſt
all leoperdies and periles, we take
ad-

aduertisties in good worth & fulfil
our obedience, for the glory of god
we helpe oure neyghbours, we do
the duetye of our vocation more
diligentlpe, and we accomplyshe
the exercysing of godlines, chastity,
diligence in repressing our af-
fections and such lyke.

Therefore this is the benifite of
the doctrine of the gospel when it
teacheth of faith, it learneth how
the holye gooste shalbe receyued
which stirreth vp in vs newe mo-
tions, and we vnderstande howe
the law is possible as Paul saith,
the lawe is stablyshed by sayeth.

The thirde Question.

**Whether new obedience do fulfil the law
and be wythout synne or no.**

Althoughe new obediēce be in
the which beleue, as it is sayd, yet
is it to be knowē, & sayed obediēce
to be vnperfect & not to be wyth-
out syn but that much infirmity
and vice doeth remayne as yet, e-
uen in them whyche be sanctified

J. ii.

When

¶ Wherefore this newe begonne o-
bedience (so muche as pertaineth
vnto it selfe) doth not satisfy the
lawe, nor can not be sette against
the iudgemente of God. For ther
is as yet in holye mē cōcupiscence
whiche is by the owne nature
sinne, and deserueth death, nor it
is not idle but engendereth per-
petual viciouse affections. There-
fore holy men can not iudge or e-
steme them selfe to be iuste and
please God for newe obedience
sake. But they are compelled
to seke mercy, & beleue, that they
please God onli for Chyistes sake.
So perceiue they h continual re-
pentaunce is required of them
and that they haue euer nede of
remission of sinnes, like as chyste
requirith repentaunce of all men
lest they shoulde be to proude of
the confidence of theyr owne dig-
nitie, when he sayeth. There
is ioye with the angelles for one
sin-

synner whiche doth repentaunce
more, the for nine & ninety iuste.

Therefore the doctryne of oure
aduersaries is to be condemned,
which sayneth that Sayntes be
without sinne, and concupiscence
(which they cal an enticement)
not to be by it owne nature sin &
they iudge those whiche be re-
newed to be iustified by their owne
obediēce. So take they Christ by
terly awaye, and blynde the doc-
trine of the Gospell.

Testimonies, that synne remaineth as
yet in sayntes.

i. Iohn i. If we shal saye that we
haue no synne, we deceyue oure
selfe, and the trueth is not in vs
Romay: vii. In my fleshe I serue
the law of synne. &c. Rome. x. he
hath shittē by all vnder synne to
the entent he myght be mercifull
to al Psalme. Cxii. Enter not in
to iudgmente wth thy seruante
for no man shalbe iustified in thy
sight

fighte. **Psalme. Cxxxix.** If thou
shalt abserue iniquities **O Lord**
who can contine.

Psalme. xlviii. Who vnderstan-
deth trespases, &c.

Psalme. lxxxi. Blessed is the man
to whom the **Loorde** hath not im-
puted synne. Therfore syn might
be imputed vnto all men, no not
the sayntes, be wythout syn, as
it foloweth in the **Psalme.** For
thys shall euerye **Saynte** praye
vnto the in dewe season. Also the
sayntes do acknoweledge these
synnes when they praye: forgiue
vs our fautes &c.

The fourth Questio.

Q Seynge that synne demayneth also in
Sayntes howe can the newe obedience be ac-
ceptable?

A Hereof is it specially necessary
consciēces to be instructed in the
church bi what meanes our new
obedience is acceptable, seyng it
is vnperfecte & falleth much fro
the

the perfection of the lawe? So
then is it to be answered.

This new obedience pleaseth
not for y^e owne dignitie or perfec-
tion: but for Christe, so also the
obediēce which foloweth or good
worckes, althoughe they be defyl-
led wth sinne, which remayneth
as yet in nature yet be they ac-
cepted for Christ, & that which is
viciouse is forgyuen them which
beleue for Christ the mediators
sake. So is it to be knownen that
as well the personne as the worke
is accepted for Christe, and that
this newe obedience, by merces
for his sake is allowed, & reputed
as though the lawe were satisfi-
ed, and it is called fulfyllinge of
the lawe or righteousness because
we be nowe chyldren and in jeri-
ters wth Christ.

¶ Testimonies that this new obedience is
acceptable.

¶ Ro. ii. but now is there no
A. iiii. con-

condempnation vnto them whiche walke in Iesus Christ etc.

Also if ye shal mortify the workes of the fleshe wyth the spirite, ye shall lyue.

Gala. v. In Christ neither circumcision is of any valure. But sayeth by loue taketh effect, oure loue then is acceptable, but so that sayeth be knytte wyth it, whycher receyueth before, Christe the mediatour.

Rome. xiii. He whiche in these thynges serueth Christe, he pleaseth God and is allowed of men.

i. Peter. ii. That ye maye offer spiritual sacrifices, acceptable vnto God for Christ. etc,

i. John. iii. Because we kepe hys commaundementes, and dooe these thynges before hym whiche be acceptable.

¶ The fyfte Question.

¶ Of the dignitie & causes of good workes.

¶ Thys doctrine doeth greatly

He adorne and commend þ̄ endless
greatnes of the mercy of god, whē
wee perceyue oure obedyence to
please God for Christes sake, and
to be reputed for the accomplis-
hing of the lawe, and to be adorne
d with greate prayse, and to be
called rightiounnes, worshippe,
sacrifices wherewith God is ho-
noured, also to deserue greate re-
wardes. Wherefore the dignitie
of good workes is not to be dimy-
nished, but rather amplified, that
it maye inflame in vs the desyre
of wel workynge.

¶ Whiche be the causes then, which should
prouoke vs vnto good workes?

¶ Free, Necessitie, dignitie
the rewardes whiche are promi-
sed, exercising of sayeth, and the
helpe of the holy gost:

¶ Whiche is the first cause

¶ The necessitie of good workes
For faith must encrease in vs
with continuall exercises in in-
uocation repentance and perils

accoꝝdyng vnto, this do the woꝝ-
thy frutes of repentaunce. &c.

Foꝝ sayeth can not consiste wyth
an euell conscience, because it is
the truſte that God is mercyfull
vnto vs, an euell conscience iudg-
eth the contrary. Also they which
do repent, but gyue them ſelfe to
vicioꝝſe luſtes and deſires do not
kepe their fayth. Foꝝ fayth ſeketh
foꝝ remiſſion of ſynnes, it is not
delited wyth ſyn noꝝ the holy goſt
doth not remayne in them which
giue the ſelfe to vicious affectioꝝ
accoꝝding vnto this. He that woꝝ-
keth ſin, is of the deuell. Peter mo-
nitheth þe ſame, Endeuoꝝre your
ſelfe ſayeth he, that ye make ſure
your vocation and election.

¶ Which is the ſeconde cauſe.

The dignitie of good woꝝkes.
Foꝝ although in our great infir-
mitie we ought not to iudge ar-
rogantly of our ſelfe yet cure vo-
cation is much to be made of and
at

although our vertues and good
workes be not pure and cleane i-
nough, yet belōg they vnto þ̄ glo-
ry of ch̄ist. Therfore their digni-
tie is great. & that we shal knowe
that they do greatly please, god
adourneth them w̄ honorable ti-
tles: for they be called sacrifices &
is true worshipinges & honours
wherw̄ god is delited. Ch̄ist say-
eth þ̄ the father is glorified w̄th
oure good workes. Peter sayeth
that we be a holi p̄lesthod, orde-
ned to offer spirituall sacrifices &
acceptable vnto þ̄ father by ch̄ist
Moreouer seinge good dedes and
good workes be þ̄ gistes of the holy
gost. it wer an vnthākful & an vn-
godlye herte whiche woulde not
know þ̄ authoꝝ. Also good workes
be sacramentes þ̄ is to saye, tokēs
admonishing vs of þ̄ wil of god, &
testifying þ̄ we haue remission of
sinnes and other godly benifites
according vnto thys.

¶ For geue ye, and ye shalbe forgiven:

which

¶ Which is the third cause

Rewardes as well bodely as
spirituall, whyche good workes
deserue. But althoughe euen in
this life. rewardes are geuen vn-
to manye, yet because the church
is subiected vnto the crosse, the
most spectall and excellent rewar-
des, shalbe gyuen after thys lyfe
lyke as Christe sayeth: youre re-
warde, is plerious in heaue. And
Paule sayeth, godlines hath pro-
misses of thys presente lyfe and of
the lyfe to come.

¶ Which is the fourth cause

Exercisinge of sayth for ther-
fore doeth God adde promises vn-
to the workes, that we shoulde ex-
ercise oure sayth by suche occasi-
ons, we shoulde thinke that ther-
fore we ought to giue almesse, be-
cause that duetye pleaseth God,
and we shoulde beleue that God
will in lyke maner be beneficiall
and good vnto vs. Lyke as the
exams

exāple of the widow of Sarepta
teacheth, vs. iij. Regum. xlii.

¶ Whiche is the fyfte cause

¶ That they whiche gooe dely-
gently aboute to do good workes
be holpen of the holye gooste and
preserued, lest the deuell shoulde
drawe and entice them into dain-
gerousse errours & vnglaciousse
mischieffes. Therfore christ saith.
I will not leaue you fatherles.

This benifit of god cā no mans
mouth prayse inoughe. For the
craftes and wyles of the deuell cā
no mans wisdomes eschewe with-
out the helpe of the holy gost.

Therefore let these causes stirre
vp and prouoke vs vnto good
workes.

¶ But what of euil workes. Do they hurt
vs or no?

¶ Yes. fyfte of all they deserue
the wrath of god and euerlasting
dampnation.

Secondarely they defoyme the
gof.

Gospel and the glorie of God as
he sayeth. For youre sake is the
name of god euell spoke of amōg
the gentiles.

Thirde they haue presente
punishment, the tyranny of the
deuel, which hath the vngodly in
his power, and doeth dyne the to
al kyndes of errours & myschefe.

Ther foloweth also bodely pun-
ishment, warre and other wic-
kednes and miseries.

Moreover all spirituall exer-
cises be hindered, faith is dead in
the which giue the self vnto vices
Finally, that which is most hor-
rible, synnes deserue hardening of
the hert, & synes be punished with
more mischeuous synnes. These
causes are diligently to be consi-
dered to þe entent we should caste
out of our hertes fleshy furenes
or cōfidence & that we shuld learne
to feare the wrath of God, & stre
vp our selfe vnto good workes.

Do

¶ Do good works deserue everlasting life
¶ I answere Some althoughe
they graū: ꝑ good works do not
deserue remissiō of sins, yet after
wardes they I imagine that good
works deserue ꝑ everlastig life, in
the which be renued, but it is not
to be iudged ꝑ everlastig life is gi
uē for ꝑ cleines & dignify of those
works but it is ꝑ undeserued be
nifit or reward, & it is giuē bi mer
cy for Chyistes sake. And ꝑ cause
is ꝑ oure obedience is euer as yet
uncleane or it pleaseh not for it
owne sake but by Chyiste doth it
please. And ther is no man which
is so mad or impudēt, if he serche
hys owne conscience, that dare
be so bolde as to affirme, that
his good dedes be worthy everla
stinge lyfe for them. So sayeth
Paul I am nothyng gilty in my
cōscience, & yet am I not iustifi
ed therefore. If Paul nowe holy
and ful of good works denyeth
hym

hym selfe to be Justified wyth
them, he iudgeth muche lesse that
they deserue euerlasting life.

Also Christe sayeth: when ye
haue done all which he commaū-
ded you: saye yet ye be vnprofita-
ble seruātes. Rom. x. He hath Chyt
bp all vnder syn, that he myghte
be mercifull vnto all.

For we maye not suffer thys
to be mocked wyth the subtyll ca-
uillacyons, whereby they sayne
wth merdochine, ^h is to say, although
good works be not the whole me-
rite yet be they partely and lesse
principall merite. For so shoulde
fayth leane vpon that sayed par-
ciall merite, whiche is impossible.

For it is a contrary sayng to
esteme that we receyue euerla-
styngelyfe for nothyng by mer-
cy for Christes sake, and then to
Imagine that our obedyence de-
serueth euerlasting life.

And that same part pall (if so
be

be ther were any such (yet shoulde
it be bitterli shakē of, of vs, in the
battell of consyence, when we
shoulde perceyue oure obedyence
not to be suche, as it ought to be.
To be shorte none of our merites
can be sette agaynste the iudge-
mente of god for the lawe dooeth
euer accuse vs and condemne
vs of synne. As Paule sayeth.

The power of synne is the lawe
But thanks be vnto god whych
gaue vs the victory by Christ. &c.

Therefore so is it to be iudged
althoughe oure obedyence be not
the merite of euerlasting lyfe, nor
we are not saued by it, but for
Christes sake wythout our deser-
uinges, yet it is our deuty, which
must necessarily folowe, and it be-
serueth rewardes boeth bodelye
and gostly, which shall be gyuen
vs partely in thys lyfe, and parte-
ly after this life as Christe sayeth

Gl. Glis

**Gyue and it shalbe gyuen vnto
to you.**

¶ Wherefore then is euerlastynge lyfe cal-
led a reward, as it is sayed, he shall gyue vnto
to euery one accordyng vnto hys workes, &c.

Answere: it is a phrase of the
lawe, whiche describeth in what
state they shalbe, to whome euer-
lastynge lyfe is gyuen and it say-
eth that euerlastynge lyfe is gy-
uen to them whyche be iustified
for when the lawe speaketh of
workes, it meaneth the ryghtu-
ousnes or vnrighuousnes of e-
uery one. So speaketh the lawe
as though we had fulfilled the
lawe wyth oure obedyence and
were so rekened iustified and it
promyseth euerlastynge lyfe vnto
them whyche be iustified.

But in the meane tyme we must
learne in þe Gospel, that by sayeth
frely we receyue imputing of rygh-
tuousnes for christes sake, & that
euery one as we oure selfe had fulfil-
led

led the lawe. Therefore because
ryghtuousnes or fullfyllynge of
the law is imputed vnto vs: ther-
fore is euerlastynge lyfe promised
vnto vs, as iustified, not because
our obedience is worthy so great
a benefite, but because for Chri-
stes sake we be now reputed iust:
and the rewarde is due vnto vs,
not for oure worthynes, but be-
cause it is promised vs for Chri-
stes sake. And this rewarde is
not the recompence of the due o-
ffyce but it is of an vndererued
gyfte or benefytte, and yet not for
the obedience whych is not due,
but whych is due, yet in vs it is
vnprefecte, and dothe not satys-
fye the lawe.

Some were wont to speake al-
so in this place, of the differēce of
mortall synne and veniall. For be-
cause synne remayneth as yet in
holy me it is necessary that dyffe-
rence be made betwene synnes;

E.ii. whych

whiche remaineth as yet in the
sanctified, and which maye stand
wyth sayeth and good conscience
and whiche can not stande wyth
sayeth, but be suche, that they
whiche do committe them, falle
fro the grace and fauour of God
and be no more counted holpe,
like as the adultrye of Dauid
was. But of thys dyfference it is
aboue sayed.

Of Repentaunce.

¶ What is repentaunce?
It is whereby we be mortified
from syn wyth true contrition,
and rayse by oure selues wyth
salet, to receiue remission of our
synnes,

¶ Howe mane thynges be necessary to them
whiche do repente.

¶ Two Contrition and sayeth

¶ What is contrition.
It is feare and sorowes of con-
science which perceiueth þ god is
angry with syn, and is sorow that
it hath synned. Hereof be manye
testi-

testimonies in the scriptures. Do
repentaunce, and beleue the Go-
pell. Marci. i.

Cutte your hertes. Yoell. ii.
Where shall the Lorde dwel: In
a contryte and humble spirite. E-
saye. lxvi. Cease to be frowardly:
And thys contrytyon muste en-
crese Unto þe we acknowledg not
only our outward synnes, but al
so our inwarde fylthynes. Where-
fore repentaunce is not in hypo-
crites: whyche be afflicted wth
no sorowe, yet in the meane sea-
sonne stande they in theyr owne
conceyte, as though they were
cleane from al synne. And Christe
doeth ofte moste earnestlye rebuke
thys carnall surenes. Unlesse, say-
eth he, ye wyl do repentaunce ye
shall altogether perishe.

¶ From whence come these sorowes and
fears in vs?

¶ By the worde of god whyche
rebuketh syn Rom. i. The wrath
E.iii. of

of God is declared: vpon all vni-
godlines. And John: xvi. The ho-
ly gost shall rebuke the worlde of
synne. &c.

Q What then is sayeth: necessarie to them
whych do repent. &

A Yes, for it is the truste where-
by euery one beleueth that hys
synnes be forgyuen for Chyistes
sake vnderferued. Thys sayeth
muste esteeme that the synnes be
forgyuen the.

Thereof be manye testymo-
nies in scripture. Actes .x. vnto
him glue al the prophetes witness
that they whiche beleue in hym,
shall haue remission of theyr syn-
nes for hys names sake. Rom. v.
We iustified by sayth haue peace
wyth god, that is to say, appeased
and quiet consciences.

And that synnes be forgyuen
for nothyng, vnto the the vntwo:
thye, these places testify. Rom. iii
We iustified wythoute oure de-
ser

seruinges bi his grace. Ephel. iiii.

Ye be saued by grace, it is the
gyfte of God, not of you. Item.
Rom. v. By him haue we entrāce
vnto the father.

And Psalme. cxxi. I haue
sayed, I wyll acknowledge my
vnrighoulnesse agaynste my
selte vnto the Lord, and thou for-
gyuest the vngodlynes of my sin:
Rome. viii. When it was vnpō-
ssyble vnto the lawe God sente
hys sonne in fleshe. &c. Rom. iiii.
Therefore by fayth wythout de-
seruynge &c.

This fayth maketh difference
betwene the contricion of Peter
and Judas, of Dauid and Saul

The contricion of Peter and
Dauid was profpytable, because
it had sayeth. Whereby they did
receyue the mercye promysed and
were comforted. But the contri-
tyō of Judas and Saul auayled

G. liii

no.

nothing, because thei did not loth
thys sayeth wyth it. This maketh
also maketh dyfference betwene
seruile feare and childelye feare.

Seruile feare

As feare wythout sayth.

Childly feare.

As feare where vnto cometh
sayeth which listeth bp and com
forteth the herte amonge suche
feares:

But what seye ye of confession and sa
tisfaction?


These be come of an ecclesia
sticall rite of an opē repentance
for in old tyme they which were
accused of open synnes were ex
communicate, nor they were not
receiued vntilse they would fyrst
make confession, and testyfy be
fore the pastores that thei would
amend theyr maners, and vntilse
they dyd aye absolution. After
that was satisfaction added, that
is to saye, a certayne open cha
stysse.

But

But

But thys custome of confesse-
on is abrogated longe ago in the
greke churche, because a woman
so confessyng was defyled in the
reple of a certayne deacon.

Therefore such custome is not of
goddes lawe.

 What is the common confession, which
is done vnto the priest.

It is a numbryng of synnes
yet not commaunded by goddes
law. It is yet expedyt to be kept
in the churche, for the cause of ab-
solution and learneyng. For by
that occasion the vnterned maye
be heard and more commodiously
instruited of the wholy doctrine
and it is a syncomly thyng that
a mā should come vnto the com-
munion beyng nothyng at all
serched. But yet it is to be kno-
wen that consciences are not to be
laden or ouercharged wyth num-
bryng of synnes. For they maie
wythout that, are counsell and
absolution. For thys numbryng
of

of synnes impossible, accordynge
vnto thys. Who vnderstandeth
hys synnes. &c.

Reason agaynst you.

The iudge doeth not absolue
before he knowe the matter. In
this confessiō is absolution, ther
fore the numbring and acknowe-
ledging of synes is necessari to be
Answere vnto the maior: there
is difference between Iudicial po
wer or of iurisdiction, and the po
wer of ministring the worde. In
this confession is onely power of
ministering the word.

For the pastor absolueth not as
a iudge, but as a minister hauing
no cōsideraciō to call for a reke-
ning of other mens synes, but on
ly to giue absolutiō. &c. But ther
is besides this an other power of iu
risdictiō which is a certain oute-
ward iudgmēt of y church which
perteineth onely vnto opē crimes
whereby opē siners be excommuni-
cate

eat and they whych be excoꝰmu-
nicate receiued agayne. &c.

¶ What is satisfactiō?

¶ It is a certayne polityke & out-
ward order in þe churche instytute
by mans authoritȝ, oꝛ foꝛ an exā-
ple, to asſray other frō syn, oꝛ foꝛ
to ſerch þe myndes of them whych
did retorne vnto þe churche, whe-
ther they dyd earnestly repēt oꝛ no.
foꝛ in olde tyme open synners
were not receiued wythout a cer-
tain open chaſtiſyng, and they cal-
led it ſatisfactiō.

¶ How many kindes of ſatisfactiō is there?

¶ Two The one in tyme paſt of o-
pe repētāce, þe other of þe papiſtes.

¶ What is ſatisfactiō of repentance?

¶ It is a punyſhement, whych
was appoynted of þe paſtoꝛ, vnto
thē whiche dyd repēt foꝛ their open
ſines to proue thē if they woulde
earnestly amēd oꝛ no, wherin when
they had exercyſed theyꝛ ſelfe foꝛ
the tyme pꝛeſcribed of the byſhop.
they were admytted agayne vn-
to the Supper of the Lord.

¶

Of this satisfaction were diuerse partes accoꝝdyng vnto the con-
dicion oꝝ greatenes of the faute,
and accoꝝdyng vnto theyꝝ syn-
nes, so hadde they theyꝝ rules oꝝ
canonnes.

Q What is satisfaction after the papistes?
A It is to do certayne woꝝkes
prescribed to redeme paynes out
of purgatoꝝye, oꝝ other temporall
paines. For the papistes say, that
synne is not forgyuen by abso-
lution, but the euerlastyng paine
that was due, for the synnes, to be
chaunged into temporall payne
of purgatoꝝye. Then after saye
they, that some of those synnes
be forgyuen by the powꝛe of the
keyes, and some to be redeemed
wythoure satisfactions, that is
wyth thos appointed woꝝkes. So
then do they teache, that satisfac-
tions deserue remission and to be
a recoꝛpence of euerlastyng paines
from whence commeth satisfaction of
the papistes

In

20 In old time famous sinners
were not receyued into the
churche wpythoute open chasty-
syng for a certayne tyme, thys
was called open repentaunce and
satisfaction, and it was a certaint
outwarde and polityke order, in-
stituted by men, not that it was
satisfaction before God or that
synnes were therelofe forgynen.
Afterwardes, that order beyng
abolyshed, the worde onely of sa-
tisfaction remayned. Whereu-
pon vnlearned men afterwardes
made of a politicke order a spiritu-
all order, as a thinge necessary for
remission of synnes.

What is to be iudged of remission of payne,
and whether the keyes can charg one wpyth pun-
ishment or take it away or no?

21 fyrste of all it is to be knowe
that remission as well of synne as
punishment is of oure parte the
vnderferued benifit of Christ, and
that we are deliuered both from
sin and euerlastinge death.

Then

The is dyfference to be made
betwene euerlastyng payne and
tempozall payne for althoughe
remission of euerlastyng payn, be
ioined wth the remissyō of þ^e syn yet
nenerthelesse, holy mē in this lyfe
suffer cōmō miseries of mākind, as
corpozal death and other miseries
wherof Paule sayth, the bodye is
mōrtified for synne. And god some-
tyme punisheth for certayne sins
lyke as dauid suffered punishmēt
for hys adultery. But þ^e is not vni-
uersal, for synnes be forgīuē with-
out the due punysshmēt. **Thyrdly**
The punishmēt whiche god doth
ioyne, can no powze of keyes re-
mitte, nor they haue no comman-
demēt of remittynge or enioining
anye suche punishmente.

Fourthlye, it is to be knowen,
that suche punishmentes be ofte
mytigated, or ele taken altogy-
ther awaye by oure repentaunce.
Lyke as many tymes boeth com-
mon

mon and pꝛyuate myleries were
mitygated by repentaunce, as
Paul sayeth: if we woulde iudge
our selfe we shuld not be iudged
of the Lorde,

Fiftly, aduersityes of mē be not
alwayes punyshmentes for cer-
tayne synnes, as the aduersity-
tyes of Job, and other saintes

Also þe punishmēt of þe Apostles
and martyrs but they be syngu-
lar workes of god wherewith the
fapth of holy mē is exercised, and
the gloꝛye of God is set furth.

Moreouer vertuouse men must
iudge also thys to be the end and
purpose of suche paynes and ad-
uersityes, that they be not tokens
of the wꝛath of god, but of goddes
good wil, that is to saye, that god
wyl them to be exerceples, where-
with synne maye be abolyshed
out of vs, and þe spirituall newe-
nes maye growe. For godlye
men oughte not to esteeme þe they
be

be caste awaye of God, as Paule
sayeth. We be corrected of the
Lorde, lest we shoulde be con-
demned with this world.

Of absolucion

¶ What is absolucion?

It is a certification of remissy-
on of synnes, and of the mercye
of God toward synners. For so
sayeth Christ. Math. xlii. what
so euer ye louse vpon earth, it shal-
be loused in heauen. And. John
xx. whose synnes ye shall forgyue
they shalbe forgiuen.

¶ Maye a man haue after then once remissi-
on of synnes?

Yes, when Peter asked Christ
howe ofte shall I forgyue my bro-
ther? He answered, seuentye ty-
mes seue tymes, & Paul saith
a man be possessed with any syn,
ye that be spirituall correcte hym
in the swifte of gentilnes. And
the church prayeth daily forgiue
vs our fautes.

And

And Christe sayeth Luke. xvi.
There is Joye amonge the An-
geles of god for one sinner which
doeth repent.

¶ Dooe the Nouatians and Cathartics
rightly deny, that they which fall after Bap-
tisme doe not obtayne remission of synnes?

Those heretikes do mischeuou-
sly erre. For manye exāples maye
be shewed boeth of the olde testa-
ment and the newe, where they
whiche were fallen dyd purchas
remission of synnes and absoluci-
on of Christe and the church.

For an example by Dauid,
manasses & Peter. The church of
the Galathyas was fallen, & cal-
led againe to repentaunce by Paul.
And Paule hym selfe commaun-
deth the lecherouse mā of the Cor-
inthians to be receiued after re-
pentaunce. The Lord speaketh al-
so by Ezechiel. xxxiii, I lyue say-
eth the Lord I wyl not the death
of a synner but rather that he be
conuerted and lyue. Here doeth
Hi. God

god make an oth, & cōsciēces this
maye be comforted and lifted vp,
whē they here not onely the pro
mis, but also that it is established
wth an othe.

E But what say ye to the places of the Epi
stel to the Hebrues. vi. It is impossible & they
whiche be once lightened se. And. x. the whiche
sinne voluntarily. &c

E These places dooe not denye
them whiche be fallen to returne
vnto grace & the benefite of Christ
for the fyrste place intreateth of
p^r cursed blasphemers & obstinate
personnes, whych agaynste their
owne conscience do persecute the
word of god, and do so sore dispise
admonitiō and repentaunce, that
they supposinge them selfe sure
dooe triumphe and dooe greater
ly reioice in the selfe for their wil
dome, because they were so bolde
as to mocke the worde of God.

These can not be renewed so long
as they continue, and crucifye
Christe, and do not obey the gos
pel

pell. The, other place commaundeth to kepe the fauour and benefite of Chyſte, and to be ware that it be not loſte.

For he which loſeth the benefite of Chyſt, is accused of iudgement
~~Q~~ Is there a ſynne whyche can not be forgyuen

Chryſte Math. xii. maketh diſtinction betwene the ſyn whyche may be forgyuen, and that which cannot be forgyuen.

Who ſo euer ſpeaketh a word agaynſt the ſonne of manne, it ſhalbe forgyuen hym. But he whych ſpeaketh a worde agaynſt the holye goſte, ſhall not be forgyuen neythere in thys worlde nor in the world to come.

And John ſayeth. He whych knoweth hys brothere to comytte a ſynne, whyche is not deadelye lette hym praye for hym and it ſhall be forgyuen hym.

H.ii. But

But ther is a synne vnto death
I saie not that anye manne shal
praye for it.

¶ Which is syn agaynst the holre gooster
¶ Saynte Austyne vnderstan-
deth synne agaynst the holy goste
eyther in them whiche continu-
ally do neuer repent, and whych
receyue not the Gospell, or eles
desperacion. For these synnes be
plainly contrary vnto grace, and
dooe reiecte it. Other synnes
when we slepe vnto grace, be for-
giuen. Therefore. **¶** Augustine
doeth so interprete the sayenge
of Churche. He that speaketh a
worde agaynst the holy gost that
is to saye, he whiche finally doeth
forsake and cast awaye the worde
of grace whych he is preached and
confyrmed wpth gostely testimo-
nyes, he committeth syn agaynst
the holy gost.

¶ Is not encrepe sai, after the true h be once
known, synne whiche can not be forgiuen

¶ No. For ther be many exam-
ples

ples; and wytnesses which teach
that suche fallynge be forgy-
uen. And euerye persecution of
the Gospell is not to be iudged
synne vnforgyueable. Because
Manasses, Paull and other per-
secuted the worde of god yet pur-
chased they forgeuenes. Where-
fore boeth the sentences are to be
holden.

Fyrste, that all synnes be for-
gyuen them, whyche belue, be-
cause the promysse is vniuersall
accoording vnto thys, he hath co-
cluded all vnder synne, that he
myght be merciful vnto all. Also
i. Iohn. i. He is a sacrifice, not on-
ly for oure synnes, but for the syn-
nes of the whole world.

Secondarelye thys is also to
be holden, that ther is a synne
whyche can not be forgiven, or a
synne vnto death. But who can-
mitteth that, & cannot be forgiven
it is not oure deute to iudge, it
is

is sufficiēt to iudge of þ̄ whych fol-
loweth þ̄ ther is no such sin in the
which come to repētaūce & saith he.
And vnforgiuable sin pertaineth
only vnto the whyche continewe
vnto þ̄ veri end in infidelity & do
no repētaūce for thei which do re-
pēt, haue no vnforgiuable sinnes

¶ What is the effecte of repentance
The effects & fruits of repētaūce
be together newenes of lyfe and
maners. For in the which be recei-
ued into grace, þ̄ rightuousnes of
good cōsciēce must folow, whereof
Jhō sayth do þ̄ worthi workes of
repētaūce & of þ̄ necessitie of this
newe obediēce haue we entreted.

Of faith

¶ What is faith

Faith is not onli a knedg of þ̄
hystoris of christ but it is þ̄ vn-
fained trust of þ̄ hert, which
p̄leteth vnto þ̄ promys of þ̄ gospel
but specially it signifieth þ̄ trust
of merci promised for christ. For
although there be many kyndes of

p̄ro:

promises & diuers purposes wher
about fayth is occupied, like as þ
business & peres of diuerse mē be
as þ business of Moises, of Dauid
of Paul be diuers yet this is þ pri
cipal purpos of faith, & which i al
business is euer þ first & most spect
all þ is to say, trust of merci wher
w þ hert iugeth, þ it hath remi. li
ō of sinnes, & pleaseþ god for crist
Thys faith mu't go before & giue
light in euery inuocaciō, & þ hert
lifted vp ther w desireth & lokeþ
for þ help of god in al maner of tē
tatiōs. Againe, wout this sayeth
oʒ trust of mercye ther is no inuo
catiō, noʒ no leoperdies can be o
uer come for vnles thei be such
faith in þ hert the mind is oppres
sed w doutig & indignatiō agaiſt
god in þ soʒe struiges of þ cōciēce
Howe standeth this faith in oue herte
The holy gost moueth oue herts
bi þ gospel, which teacheth þ sin is
forgeuen vs for crist, which was
made an offering for vs. So the
standeth

Standeth this when we heare this
promisse, and behold Christe our
mediator, we beleue for his sake
that we be forgiven and accep-
table before god, and to be, heard
nor we sufferre not this truste
to be shaken of vs. This sayeth
is the self reuiuing of herte, and
ouercommeth feares of sinne and
death & it byngeth a sure com-
fort it vpholdeth in al periles & it
areth & obtaineth things of God.

Prove þ faith signifieth truste of mercy

In this tyme also certayne
learned men do contende, this
worde sayeth to signifye onely
the knoweledge of the historie or
professiõ of þ Articles, which may
be also in the vngodlye, and they
denye truste of mercy to be signi-
fied by this worde. Therefore
stronge argumentes must be
holde, that faith in this proposi-
tion signifyeth truste of mercy.
1. Paule confirmeth the promise.

and

and fayth whiche taketh the promise. Rome. iiii. when he sayth therefore by faith without deservynge, that the promises maye be sure, for he meaneth that the promise is of none effecte vnlesse it be taken wyth fayth.

Therefore seinge fayth is compared vnto the promise as to a thinge about whiche fayth doth exercise hys office, it is necessarye Paule to speake of such a fayth whiche is a consentynge wherewith we consente and agree vnto to the promise. But thys fayth agreing vnto the promise, is the very truste of mercye, not onely the knoweledge of the hystorye for so Galia. iiii. saith he, that the promise by fayth maye be gyuen vnto them whych beleeue. &c.

ii. Rome. v. speaketh he of Abrahame. He doubted not wyth distrust, but he was confirmed in fayth here speaketh he playnelye

lye of faith, whych resisteth, dou-
ting despaire, and recouereth the
promis. For he speaketh manifest
ly of þ trust of the promis. He dyd
not doubt of the promys of God
by mystruste. .iii. Paul speaketh
of such a fayth, which is not an i-
dle knowledge of the history: but
which worketh for remissio of sin-
nes & he attributeth vnto it liue-
ly causes, þ is to say, þ it cōforteth
our hertes in feares, maketh our
cōsciences quiet, and cuercometh
syn & death Rom. iiii We iustify-
ed by faith be pacified. Itē Eph.
i. By whō we haue trust & ente-
raunce by isayth. Therefore it is ne-
cessary þ fayth be taken for þ trust
whych cōforteth & listeth vp oure
hertes. Also Christ, whiche saith
vnto the synfull womā, thi faith
hath made the safe, speaketh sure-
ly of such a faith whiche beleueth
& knowledgeth þ hir sinnes be re-
mitted according to the worde of
Christ

Chyſte : Thy ſynnes be forgiven
the, So alſo in ſuche lyke places
when he ſpeaketh after the ſame
ſort vnto the woman of Cananie
and to hir which was affected w
the flux of bloud, he vnderſtādeth
the truſt which did loke for helpe
vpo him, noz it was no idle know
ledg of the hiſtory. iiii Peter in y
Actes ſaith, our hertes to be pu
riſied w ſayth to haue remiſſion
of ſynnes and quietnes of conſci
ence. But it is maniſeſt. that our
hertes be not clenſed w the bare
knowledge, whyche is alſo in the
vngodli. Therfor it is neceſſari, y
ſayth ſignifieth here truſt, which
receiuethe merci & remiſſiō of ſins
w, In y ſetēces of prayer it is ma
niſeſt. this word ſayth to ſignifye
nothing els but a truſt, which be
leueth w ſauoure as Iacob. i If
any mā nede wylloom, let him are
it in ſayeth doubtinge nothyng.
So

So sayth Chyſtle alſo: what
ſo euer ye praienge, do are: beleue
So alſo in the old teſtament
foꝛ ye ſhall receiue it. &c.

this word *fides* and *Credere* ſignifie
truſte of mercy as . Abraham be-
leued God &c. Alſo Joſaphat .ii.
Paralip. .xx. Belene. in god.

¶ What is the meaning of thys ſentence. the
ryghtuous ſhal lyue by hys fayth.

It attributeth vnto faith two
thinges that is to ſay iuſtification
& lyuelines, that is deliuerance
from ſin & death It teacheth þ by
fayth we be iuſt oꝛ accepted vnto
god & that by faith we be reuiued
and quikned þ is that we receiue
cōfoꝛth wherbi euerlaſting death
is overcome, & euerlaſtyng lyfe is
purchellid. Therefore in this ſen-
tēce alſo, it is neceſſary that faith
be not take foꝛ the naked knowledg
of þ hiſtoꝛy, but foꝛ the true truſt
of mercy, which purchellith reui-
ſſion of ſynnes. and cōfoꝛteth our
her:

herkes, and deliuereth vs frome
fcare, and certifyeth vs of euerla
stynge lyfe.

Q What then? Is the knowledge of the hys
toye to be wythdrawen from sayth?

A No, but it is necessary to beleue
all the Articles of sayth. Yet it is
not sufficient to know the hysto
rye onely, but the hystoeye is to
be referred vnto the finall cause
whyche is the Crede, that is to
say, I beleue remission of synnes
For this is the vse of the history.
That thou beleue Christ the son
of God, therefore to be borne in
fleshe, to haue suffered, and, risen
vp againe, that thou shuldest ob
tayne remission of synnes and e
uerlastyng lyfe.

Q What is the profession of the Christen
sayeth?

A Ther be thre Symboles, Cre
des or professions of the Articles
of oure sayeth, the common crede
of the Apostles, that whiche was
made in the counsell at Nicene.

And

And the thyrd of Athanasius.

¶ Reherse the apostles Creed.

i. I beleue in God the father all-
mightie, maker of heauē and earth
ii. And in Iesus Christ his onely
son our Lorde.

iii. Which was cōcetued bi the ho-
lie gost, borne of y byrgyn Mari.

iiii. Suffered vnder ponce Pilat
crucifyed dead and buried,

v. He descended into hel the thirde
daye. he rose from death.

vi. He ascēded vnto heauen, he syt-
teth at the right hande of god the
father almyghty.

vii. Frome these he shall come to
iudg the quicke and the dead.

viii. I beleue in the holy gost.

ix. The holy catholike church, the
communion of Sayntes.

x. Remission of synnes.

xi. Resurrection of the flesh.

xii. And euerlastyng lyfe.

¶ Saye the crede of y counsel at Nicenum.

¶ I beleue in one god, father al-
mightie, maker of heauē & earth

al

al things visible & vniuersible. And
in one lord Iesus christ þe only be
gotten son of god, & borne of hys
father befoze þe worldes, god of god
light of very light, god of veri god
begottē not made, like in substance
vnto his father, by whom he cre-
ated al things. Which for vs men
and for our helth came downe frō
heauen and is incarnate by þe ho-
lie gost, of the virgin Marye, and
made man, & crucified also vnder
pōce Pilat, suffered & rose the.iii.
day accordyng to the scriptures &
he ascēded into heauen. He sitteth
at þe ryght hand of god the father
& shal come agayne with glorie to
iudge the quick & the dead, whose
kingdō is wout end, And in þe ho-
ly gost the lord which giueth life
which procedeth from the father
& the son, which also wyth the fa-
ther and the sonne is worshypped
& like glorified which hath spoken
by the Prophetes. And one holpe
catho-

catholike and apostolyca church
I acknowledge one Baptisme in
remission of synnes, & I loke for
the resurrectiō of the deade & the
lyfe of the world to come So be it

¶ Say the crede of
Athanasius

¶ Who so euer will be saued, be-
fore al thinges it is necessari, that
he kepe the general faith.

Which vnles euery man obserue
perfecte and vndefyled, he shall
without doubt cuerlastingly perishe
But this is the catholike sayeth
that we worshiipe one god in tri-
nite and the Trinite in vnite.

Neither confoundynge the per-
sons, nor seperatynge the substance
For the personne of the father is
one, of the son an other, and of the
holy gost an other.

But of the father and the sonne
and the holy goste: is one diuini-
tye, equalle glorie, lyke euertla-
stynge maiesty.

Xlike

Lyke as thei be not thre vncre-
ated, nor thre vnmeasurable, but
one vncreated and one vnmea-
surable.

Likewise the father is almighty,
the son almyghtye, and the holye
goste almyghtye

And yet be thei not thre almygh-
tyes, but there is one almyghtye.

Euen so the father is god, the son
is god, and the holy goost is god.

And yet be there not thre goddes
but one god.

So the father is lord, the sonne
is Lord, and the holy goost is lord.

And yet be thei not thre Lordes
but ther is one Lord.

For lyke as we be compelled by
christen veritye to acknowledge
euery persō one after an other to
be god or Lord: so be we forbyd-
den wyth catholyke religyon to
saye that there be thre goddes or
thre lordes.

The father is made of nothe other

¶ ne

neither created nor yet begotten.
The son is of the father only not
made, nor created, but begotten.
The holy gost is of the father and
the son, not made nor created nor
begotten but procedyng.

Therefore ther is one father, not
iii. fathers, one son not iii. sonnes,
one holy gost, not thre holy gostes
And in thys trinite ther is no-
thyng before nor after, nothyng
greater nor lesse.

But the whole thre personnes, be
like euerlastyng wyth their selfe
and lyke equall.

So that in al thynges, as it is
nowe aboue sayde, and that the
trinite is to be worshipped in v-
nitye & the vnyty in þe Trinite.
Wherfore he whych wylbe saued
let hym so iudge of the Trinite.
But it is necessarye for euerla-
styng health that he beleue faith-
fully also the incarnation of our
Lord Jesus Chyist.

Ther

Therefore it is ryght sayeth that
we beleue and confesse, that our
lord Iesus Christe the son of god
is god and man.

He is god, of the substance of his
father gotten before the worldes.
and he is mā of his mother borne
in the world.

Perfect God and perfecte man of
a reasonable soule and mans flesh
subsistynge.

Equal vnto hys father accordyng
vnto hys dyuynyte lesse
then hys father accordyng vnto
hys humanity.

Whiche althoughe he be god and
mā, yet be they not two, but there
is one Christ.

But one not in conuersion of the
godheade into flesh, but in take-
yng of manhead in god,

One altogether, not in confusion
of substance, but in vnitie of
personne.

For lyke as a reasonable soule

J.ii. and

and fleſhe is one man, ſo Chriſt is
one God and man.

Whiche ſuffered for oure ſalua-
tion, wente downe vnto hell, and
the thirde day roſe from the dead
He went vnto heauen, ſitteth at
the right hande of god the father
almighty.

From thence he ſhal come to iudge
the quicke and the deade.

Vnto whoſe commynge all men
ſhall ryſe wyth theyr bodies
And they ſhall gyue a counte of
their owne dedes.

And they whiche haue done well
ſhall enter into euerlaſtinge lyfe,
but they whiche haue done euell
into euerlaſtyng fyre.

This is þe catholyke ſayth whiche
vnleſſe euery man do ſaythfullye
beleue, he can not be ſaued.

C. Of God

¶ What is God?

God

GOD is a spirituall vnder-
standinge substaunce, the
everlastinge maker, keper
and defender of al thinges, of one
endles wysdome, goodnes, rygh-
tuoulnes and mercy.

Shewe wyntes of the vnlte of God.

Deut. vi. Heare Israell. Thy
Lord god is one Lord, **Esa. xliiii**
I am the fyrste and the laste, and
besyde me is there no god.

And xlv. I am god, nor there is
no more besyde me.

i. Corinthy. viii. We knowe that
an Idole is nothing in the world,
and there is none other God but
one.

Eph. iiii. One God and father of
all, aboue al and by all.

i. Timothe. ii. There is one God
and one medyatour of God and
man.

Shewe manye persones of the godhead
be there

SThere is only one godly sub-
staunce, but it is attributed vnto

I iiii. to

to thre personnes, that is to saye
the father, the sonne and the holy
goste, which be homous^{us}, or of one
substaunce, lyke vnmeasurable,
and lyke euerlasting.

☞ What signifieth a person here?

☞ A person is an vnderstandable
substaunce in vnderstandyng.

How proueth þ that there be thre personnes

Christe commaundeth al people
to be baptised in þ name of the fa-
ther, of the son, & of the holy goost.
Here by name we these personnes
reherfed lyke in substaunce or
homous^{us}.

Al. o the profession of the crede tes-
tifieth the same. Where we con-
fesse our selfe to beleue in the fa-
ther, the sonne and the holy goost.
Math iii. be the personnes mani-
festly perceyued, when the holye
goost appeareth in the similitud of
a doue, and the voice of the fa-
ther is herd testifieng of the sonne
This is my welbeloued sonne. &c.
Mat. iiii. When the holye
goost

goolte shall come whom I wyll
send you from my father. There
be thre persons ioyned togyther
the holy goost comynge or sente,
the son sendyng, and the father.
1. John. v. Ther be thre whych
bere wytnes, the father the sonne
and the holy goost. And these thre
be one.

¶ What is the father?

20 He is the fyrste person of the
godhead, euerlastyng vnmeasur-
able vnbegottē and hauing his
beyng of no man.

¶ Who is the sonne?

¶ He is a personne of the god-
head gotten of hys father before
the world homousius, or lyke in sub-
staunce vnto his father, and lyke
euerlastyng.

¶ What signifieth, in the begynnyng was
the worde.

20 Logos, or the word, is called
of John the sonne of god, whiche
is the second person.

Therefore tps is the signifi-
f.iii. cati-

cation, in the beginning was the word, that is to say, the son of god was in the beginning, & fro ever.

Wherefore is he called logos or the word? Because he is the personne whiche speaketh, whiche hath ever spoken from the begynnynge unto the fathers.

Prove that logos or the worde signifyeth a person, whiche is by it owne nature God.

John speaketh of the worde that it was in the beginning that is to saye, that it is everlastyng. Nowe if the worde were in the begynnynge before the creatyng of althynges: Therfore it is no creature, but lyke everlastynge unto the father.

Then when he saith; the word was wyth God, Heare doeth he playnely make difference betwene the persones, that the personne of the father is one, and the person of the word an other.

Thirdly he sayth, and god was the word. Heare testifyeth he clear

lye that the wordes God. For
thys partycle *Logos* or *Verbum* is
put here in the place of *Subiectum*,
lyke as the greke article added
therunto doeth shewe. But the
partycle *Deus*, is put in the place of
predicatum.

After that the said John sheweth
with of the word, that he was in
the worlde, and the worlde was
made by hym, These be the wordes
whiche muste be necessarlye
vnderstanded of a person, where-
in is godly nature. So the other
places also, whiche saye that all
was created by the son, testifie
the worde to be a person, whiche
is by it owne nature God. For
it is certayne that the worlde was
not builded by his manhead, Co-
loss. i. All be builded by hym and
in hym, and he is before althyng
and al thynges do consist by him.
Item Coloss. ii. In him dwelleth
the fulnes of the godheade corpo-
rally

rally. Hebru. i. by whom he made
also the worldes, whiche is the
bryghtnes of shyning, and the I-
mage of hys substance beryng al
thiges in þ word of his power. ac
i. John. i. That which was from
the begynnyng, þ we haue heard
and that we haue sene, that oure
handes haue touched the worde
of life, that do we shew. John vi.
What if ye shal se þ son of a man
ascendynge wher he was before?
John. xvi. Glorifye me O father
wyth the glory, whych I had be-
fore the worldes wyth the. John.
viii. I was before A braham was
borne. John. v. Like as the father
rayseth vp and quykkeneth the
deade: so quykkeneth the same also
whom he wyll. Also what so euer
he doeth, that doeth the son also.
John. x. I gyue euerlastyng lyfe
vnto them, etc. John. xv. He
sayeth that he sendeth the holpe
gost. When the holy gost comfort-
ter

ter shal come, whom I wyl send
you from my father. And a litle
alter: if I shal not depart: the ho-
ly gost cōforter shal not come. But
if I shal go, I wyl send him vnto
you. Ioan. xx. Thomas calleth o-
penly my Lord and my God.
Rom. ix. Which is aboue al a ble-
ssed God. &c.

¶ What is the holy gost?

It is a godly person, lyke euer-
lastyng, and lyke in substance
vnto the father and the son, pro-
cedyng from thē boeth.

¶ Shewe witness, whiche proue that the
holy gost is a personne and by nature God.

I haue said before that the per-
sonnes be manifestely deuided,
when Christe sayeth: baptisynge
them in the name of the father
and the sonne, and the holy goste.
So Mathew. iii. and Luke. iii.
The personnes be deuyled. The
voyce of the fathere speaketh, of
Christe, thys is my well beloued
sonne. Here be two distincte per-
sonnes

sonnes, of the father speaking and
testifying Christ to be his sonne.
Thirdly belyde that also the holy
goste is described to appere in the
lykenes of a doue whiche is ney-
ther the father, nor the son. John
xiii. I wyl praye my father, and
the other comforter þ he shal giue
it you Also the comforter, whom
the father wil send in mi name he
shal teach you al things Also he
shal not speake of him selfe, but he
shal speake þ which he shal heare.

John. xv. When the comfort-
ter shal come, whome I wyl send
you from mi father, he shal beare
witnes of me. Ro. viii. Ye be not
in flesh but in spirit, It so be þ the
spirite of god inhabite you. But
if any man haue not the spirit of
Christe, he is not hys. Also, if the
spirite of him which raised Iesus
fro the dead do dwell in you. &c.

These places dooe manifeste-
ly declare and decerne the holye
gost

gost from the father and the son;
and testifye hym to be the spirite
of the father and the son. In the
same place. Chys spirite gyueth
witnes, vnto oure spirite &c.

i. Peter. i. of the which heath the
prophetes haue sought and sear-
ched, inquiryng in oꝝ at what
tyme the spirite of Chyste shew-
yng before woulde signifie vnto
them those aduersities which be
in Chyste.

Heare doeth he clearely testi-
fy that the holy gost was, before
the sonne of God dyd take fleshe
vpon hym, and he calleth him the
spirite of Chyst.

Also in the same places, which
nowe be shewed vnto you by the
which haue preached the Gospell
vnto you, the holy gost sent from
heauen. &c.

Actu. ii. out of Ioell, I wylt
poure out of my spirite vpon all
fleshe. Beare testifyeth he the ho-
ly

lye goost, whyche is poured oute
not to be the person of the father
and yet whē he sayth. Of my spi
rite, he signifyeth that spirite to
haue a godly nature.

¶ Howe prouethe thou that the holy gooste
doth proceed equally from the father & the son.

¶ John . xiii. the holye gooste
whyche the father wyl sende in
my name . Then after sayeth
Christe. The holy goost whome
I wyl sende you from my father
Heare testifieth he the holye goost
to be sent as wel from the son as
the father.

¶ Of the creation

¶ What is the creation?

It is the mankyng where wyth
God created spirites, and al bo
delye natures of nothyng by
hys worde, for the kepeynge and
preseruyng of them. Gene. i. In
the beginnyng God created hea
uen and earth, that is to saye, all
creatures . In the begynnyng,
that

that is, when they were as yet no creatures.

¶ What is a creature?

¶ It is all thys workemanship as well of spirites created, as of o ther thinges and bodely natures for thys purpose made of God, that they shoulde declare a God to be, not alone to be playnly god but euerlastyng almyghty which can create, gouerne and kepe al thynges. Whyche knowen God the creatour and keeper myght be glorified, and haue thanches therfore.

¶ Who doeth kepe thynges created?

¶ In the article of creation we muste vnderstande the perpetual gouernynge, vpholdynge and keepynge of thynges. So that god hath not forsaken or departed from hys workemanshippe, like as the keepender departeth from the howse whyche he hath made But God doeth alwaye gouerne
bp

byholde, kepe, and defend the na-
tures of thinges, he doeth yerep
make the earth plentiful, he byn-
geth furth corne out of the earth
he doth perpetually minister un-
to thynges haueynge lyfe, lyfe
and motion. Act. xviij. In hym do
we lyue, moue and haue oure be-
ynge. Colos. i. All thynges con-
siste in hym. All thynges loke for
the, that thou may giue the meat
in due season Psal. cxxxv. O Lorde
thou shalt saue man and beast.

¶ How is God knowne in hys creatures
as creator of thynges?

¶ The vniuersall generalnes of
thynges, is a certayne sacramente
and wytnesse, that there is a god
that he is good, iuste, wyse. Also
the mouynges of the elementes
and heauenly bodies, sunne mone
and sterres by certayne courses
from tyme to tyme, preseruacy-
on of the kyndes of all thynges,
doth sufficiētly declare, the world
and

and natures of thynges not to
haue their being by chaunce, but
to be created, in the assured coun-
sell of God, to be ruled and pre-
served. Moreover the soules of
menne be the Images and as it
were glasses wherein the godhead
doeth appeare; wherein we ought
to marke and behold the godhead.
Also the politye felowshyppe of
mankynde declareth manifestly
the presence of God. We se also
quellers and tyrantes to be vio-
lently drawen vnto punishment
by the certayne counsell of God.
¶ Howe oughte the thynges created to be
used.

20 It is greate godlynes so to
use thynges created that by them
we maye glorifye God, and de-
clare and set furthe his goodnes
and presence, & giue thanks and
praise vnto hym therefore. And
they which do not this be very
picutes, but rather godles persō-

¶.i. nes

Of the strength and power of man, or of fre wyl:

¶ What is fre wylle

It is the wylle aggreginge with
reasone. for in manne be these
two, Reasonne or the mynde
whiche iudgeth, and wyl, which
either obedieth or resisteth the iud-
gemente, and ruleth the inferior
powers. that is to saye, the affec-
tions of senses or wittes.

¶ Nowe is it to be asked, howe sure wylle is
fre, and howe it can obeye the lawe of God.

Of this question can no Judge-
ment be gyuen vnlesse we consider
the greatenes of originall sinne.
Also vnlesse we knowe that the
lawe of God doeth not onely re-
quire outward ciuile workes, but
perpetuall & perfect obedience of
the whole nature. for if the na-
ture of man were not corrupted by
synne, it shoulde haue more assu-
red and manifeste knoweledge of
God, it shoulde not doubt of the
wyl

will of God, it shoulde haue true
fears, true trusts, to be shorte it
shoulde performe and accomplishe
perfecte obedience vnto the lawe
that is to saye in oure nature
shoulde all motyons be agreeable
wyth the lawe of God euenlyke
as it is in godlye angelles. But
nowe is the nature of man oppre-
ssed wyth þ original sickenes, it is
full of doubtynge and dyspaire, of
blyndenes, of erroris, noz it doeth
not truely fear God noz put con-
fidence in hym. To conclude, it is
full of vitiousse affections.

¶ Consideryng thys infirmity and weakes-
nes it is to be enquired, howe muche mannes
will can accomplishe.

¶ I answer: seing there is in the
nature of mā a certaine choise of
thynges whyche be set before rea-
son or the senses and outwarde
ciuyle woorkes, mans will maye
by it owne powze, wythout reu-
ynge in a maner, do the outward
woorkes of the lawe.

¶ It is. Thys

This graue the Philosophers
and holie scripture also. For the
scripture teacheth that there is
a certayne fleshy rightuousnes
and certayne wothes of the lawe
euen in them whych be not reme-
ed. But this liberty is oft over-
come woth naturall infirmities
and hyndered also ofte by the de-
uel. For when nature is full of e-
uill affectyons, men obey, for the
most parte, desires and lustes, not
woth ryght iudgement, as *Seneca*
sayth in the poete. *It better*
things, and allow the to be good,
yet folowe I the which be worse.
ii. The gospel teacheth one horri-
ble corruptyon to be in nature
whych resysteth and stryuethe a-
gaynste the lawe of God, that is
to saye, it worketh so that we can
not gyue true obedyence. But
thys corruption can nature not
take awaye, lyke as it can not a-
uoyde death, but rather there is
so

so great blindnes of nature that
we can not perceyue the saide cor-
ruption, therfore also can we not
marke how greate þ infirmitie of
mans powe is, whych if we could
perceyue, then at length shoulde
we vnderstande that man is not
able to satisfie the lawe of God.

¶ Wherefore then can men not satisfy the
lawe of god?

2a The wyse of man wythout the
holy goste cannot make spiritual
affections, whych God requirith
that is to saye, the true feare of
god, the trust of mercy, sufferance
aduersitee. loue of God, and lyke
motions.

¶ Wherof scripures,

Rom. viii. They whiche be led
wyth the spirite of god, they be
the chyldren of god. Also if any mā
haue not the spirite of Chyste, he
is none of hys.

i. Corinthy. ii. All naturall men
perceyue not those thynges,
whyche be of the spirite of God

h. iii. John

John. iii. vnlesse a man be re-
ed by water and the holy gost, he
can not enter into þe kyngdome of
god. Also no man can come vnto
me, vnlesse my father drawe hym
Also, they were all taughte of the
Lord Also John .v. wythout me
can ye do nothyng.

¶ If ye teach so, men wyl be affrayd from
the desire of obeyinge, beleynge, and doinge
good workes.

¶ So greate is the frowardnes
of mans iudgemente that when
oute infirmyty is shewed vnto
vs, & the helpe of the holy gost pro-
mised, men be made more slowe
to the studye of good workes whi-
chys doctryne of þe gospell shoulde
rather prouoke stirre vp and in-
flame vs to call vpon god & praye
for the helpe of god.

In this battel the mynd must
be exhorted, that with al diligence
it kepe the worde, it maye not be
counceilled that it shal not labour
and enduour it selfe, but it must
be

clearly by the
word

be taught, that the promise is vniuersal, and that it ought to be leue the promise. For Paule sayeth: the holye goste healeth oure infirmitie. And Saynte Basilis sayeth: God doth preuente vs he calleth vs, but we muste take hede that we do not resyste. For we must not giue oure selues vnto naturall mistruste or stowethfulness.

Can a man do somthing by hys owne powre?

Althoughe ther be greate infirmitie in the godly holimen, yet is ther a certayne lyberty of wyll. Whē it is then helped of the holy gooste it can do somthyng in a voidyng of outward fautes and crimes, therefore the helpe of the holy gooste must be amplyfied, and sharpened with our deligēce. So Paul commaūdeth vs to beware lest we shall receiue the grace of god in bayne, and Chyste promisseth to gyue the holy gost, not

Ex. l. iii. bn.

unto them which be idle, not vnto
to them which dispise it, not vnto
to them which resist it, not vnto
to them which praye for it.

Luke .xi. And god encreaseth the
gyftes in them which vse them
rightly, as the similitude of them
which exercise marchaundise
doeth teache.

But what iudget thou of the opinion of
the manicheis?

I do not allowe the dotynge
of the Manicheis which attribute
no actio at al vnto the will,
no not when the holye gooste hel-
peth it, as there were no difference
betwene a stocke and oure will.
Ecclesiasticus sayeth. God lefte
man in the powre of his counsel.
Here say I that oure will in god-
ly actions and diligētnes, is not
idle, but yet that it muste be hol-
pen of the holye gooste, and so is it
berely more fre.

Saynte Hierome, dyd teache
two

two sentences of the whiche the
one doth interprete þ other, these
be they. Accursed be he, whiche
sayeth, God hath commanded
impossible thynges. And agayns
he whiche sayeth that we can ful-
fyll the commaundementes of god
wythout the grace of God, accur-
sed be he.

Of the diuisiō of fre wil

Some deuise fre wil, in to fre
wyll before the falle, and fre
wyll after the falle.

¶ What is fre wyl before the falle

It was perfecte & at full liber-
tye of chosinge as wel good thyng-
es as euell, of kepyng the com-
maundementes of god as not ke-
pyng them accordyng vnto fre
wyl godly infired and imprinted
in þ creatiō. So Ecclesiasti. iij.
He setteth fyre and water before
the, reache thy hand vnto whiche
thou wylt. That fre wyl was be-
fore the falle of man suche, as is
yet

yet in holy angelles. Now by reason of syn the libertye of chosinge good thynges spiritual, is abolished accordyng vnto thys: a natural mā doth not perceyue those thynges whych be of the spirite of God.

Adam might by that libertye haue done as well good as euell, loued God as hated hym. And euen so the Angelles, whych when they choosed the euell they dyd falle.

¶ What is free wyll after the fall?
In nature corrupted remaineth as yet a certeyne iudgemēt of the lawe, vnderstandyng what ought to be done, whiche neuerthelesse oure wyll can not bringe to passe, vnlesse the holye gooste come and helpe oure wyll and endeuores, in outwarde thynges. Our wil hath power of outward thynges, wythout the renewyng of the holye gooste, whych
ne

neverthelesse maye be hyndered
of the deniell.

✚ What then is left vnto oure arbitre-
mente in spiritual thinges?

✚ A certayne iudgemente of
those thynges to be done, whiche
is the lawe of nature, wyl, ende-
uoure, study, course, thynkyng,
whych all be nothyng vnlesse
the holye gooste come thereto,
wherefore the Apostle prayeth e-
uerye where for the churches,
whereunto he wyrteth: that
God woulde vouchsafe to make
perfecte that Good thyng, that
he hadde begonne in them.

Of predestination.

✚ What is predestination?

It

It is a certayne foze ordeynynge
of god, wherby al thynges come
to passe, as well inward as
outwarde workes and thoughtes,
in all creatures, accordynge
vnto the decre of the wyll of god
Election or choyse, wherby
God hath chosen vs in hym selfe
before the grounde workes of the
world were layd, that we should
be vnreprouable before hym by
charite, that he myght by electio
chose vs to be hys chylde by Je-
sus Christ in hym selfe, accordynge
vnto the pleasure of hys wyll E-
phe. v. And Mathe. x. of the two
sparowes. &c.

Wherupon must predestinacio begynne
Not of the lawe nor yet of rea-
son, but of the gospel, wherby the
promesse is vniuersalle. If anye
man searche for the cause of elec-
tion wythout the gospel, he must
nedes erre. Besyde that if anye
man go aboute to make a perty-
culer

cular promyse, of the bynuerfall
promyse: he shall make the pro-
mise plainly vncertaine and take
away sayth. Wherefore predesti-
nacion must be esteemed by þ vni-
uersal promyse. That done, no o-
ther occasiō that remayne of trou-
blyng of mynde wyth anye par-
ticulargnes.

How many maners of predestinacion be there.

¶ Two. One of obligatiō or ne-
cessitie, and the other of cōditiō.
Obligaciō is þ necessytye of pre-
sent thinges as if a thing apere
to be preset by the prouisiō of god
þ of necessite, must come to passe,
although it haue no natural nece-
ssity, as it is necessary that al men
be mortall, God so prouidyng.

Conditio is, as if Adam that ate
of the apple, he shall dye. If Isra-
ell that walke in the way of þ lord
and kepe his commaundementes
it shall be saued, if þ shalt receyue
the gospel and beleueinge stycke
on

unto it unto the ende of thy life
thou shalt be saued, but if thou
wilt not receyue it thou shalt be
condempned.

So Saynte Austyne, God
made predestination wyth man,
that if he woulde be obedyent
vnto hym, and abstaine from the
tasting of the forbidden apple, he
shoulde remayne in lyfe, but if he
woulde be disobedient, he shoulde
be in daunger of death.

For we be predestinate vnder
a condycyon, that if we wyll re-
ceyue the wordes, we shall be the
chylde of God, if not, we shalbe
condempned.

ii. Timothe. ii. Paule sayeth:
If anye man wyll purge hym
selfe from these, that is to saye,
frome false and vngodlye doctri-
nes, he shalbe a vessel sanctified
into the honoꝝ applyed vnto the
vse

use of the Lorde prepared vnto e-
uery good worke.

¶ Shew places of the scripture whiche de-
clare the promise to be vniuersal.

Paule. Romaynes. iiii. The
righteousnesse of God by the
faith of Iesus Christe, whiche
is in all and vniuersal,

And Rome. i. The same is
Lord of al, rich towards al which
call vpon him.

Also, God wylle all men to
be saued. God wylle not the death
of a synner, but rather that he be
conuerted and liue.

Ezech. i. viii. Mathewe. xi.

Come vnto me al ye which
laboure and are laden, and
I shall refreche you. John the
iii. Chapter.

¶ That all whiche beleue
in hym shoulde not perishe, but
haue everlastyng lyfe.

Also

Also. Actes. x. With god is no difference of personnes. With these and suche sentences muste consciences be upholde against natural mistruste and desperation. But because the euil cometh of vs, we muste take heede that we geue not oure selte wyllingly vnto natural mistruste; and resyste the promise, but we amendynge our lyfe muste beleue the promise.

Of the difference
betwene y new & olde Testamet.
What is the difference betwene the new
testaments, and olde

The olde testamente was
properlye the lawe, and all
the polytyke ruelynge of
Moyles which had promises ge-
uen vnto the people of Israel co-
cernynge theyr kyngedome and
outward policy.

The newe testamente is, not the
ministrynge of the lawe, but of
the

the gospel, taht is to save, a cove-
naunte of the spiritual and ever-
lastyng kyngdome of Christe, and
it hath the promesse of iustificati-
on and everlastyng lyfe, to be ge-
uen for Christe.

¶ Wherefore is that called the olde Testa-
ment and thys the newe Testament?

¶ Not for the ordre and successi-
on of tymes, as though the newe
testamente dyd not belonge vnto
the fathers: but for the difference
of the office and promises.

¶ For the olde testamente was
the ministryng of the lawe, and
obseruyng of the leuiticall rytes,
and of the commune welth of the
people of Israell, & it had promi-
ses concerning their kyngdome.

¶ But the office of the newe testa-
ment is an other thyng, an other
promesse, that is to save, of ever-
lastyng thynges: nor it doeth not
consiste in outward obseruynges
but it requirerh spirituall wor-
shipp.

L.i.

shyp

Chippenges, that is true motions
of the herte.

Endureth the olde Testament no mores:
Although the lawe of Moyses
and that polytyke order ap-
pointed for a certayne time, doth
now cease after **C**hriste is come
nor it is not necessary to obserue
those rites of Moyses polytyke
lawe: yet because the doctryne of
the morall lawe is wrytten in na-
ture, and is comunō to al men, in
so muche belonge they vnto the
olde testamente, whiche hath on-
ly the knoweledge of the lawe,
nor hath not the knowledg of the
Gospell; nor be not renued of the
holy goost.

Contrarily the newe testa-
ment, that is to say, the promise
of remission of synnes and renu-
yng by the holy goost, pertayneth
not onely vnto one tyme, but vn-
to all ages, lyke as the promise
of **C**hrist was made vnto the fa-
thers

there is the olde testamente.

¶ What signifie these two wordes in
Saint Pauls.

¶ The letter and spirite.

¶ By the letter he vnderstandeth
all thoughtes and obseruynges,
and as they cal them, good inten-
cions or endeuorings of reason,
without the holy goste, that is to
saye, without the true feare and
true sayth of Christ.

By the spirite he vnderstand-
eth spirituall motions, whiche
the holy gost doth stirre vp in our
hertes. Therefore the lawe is the
letter when we folowe it wth good
entencions or outward maners,
without þ^e holy gost, þ^e is without
true feare & true sayth. And the
gospel is the letter also, when it is
not receyued in spirite, that is
when we do not, trulie feare God
and stedfastly beleue in him.

Moreouer the law is the mi-
nistryng of death, because it pro-
myseth not remission of synnes

vnles it be deserued. noꝛ it buyeth not the holy goste. But the gospell is the ministrynge of the spirite and lyfe, because it promyseth remission of synnes frely, and geueth the holy goste and euerslasting lyfe. Therefore the interpretation of Origine is to be reiect-
ed, whiche calleth the letter the grammaticall sence, and the spirite the allegorie.

Of abrogation of the lawe.

Q What is the abrogation of the lawe

It is the abolyshing of þe curse
oꝛ malediction of the lawe, done
by Christe, that nowe al whiche
beleue in Christe, be deliuered
from the poweꝛ of the lawe euer
accusynge the conscience and con-
demnyng it, foꝛ vnperfecte obe-
dience befoze god, Gala. iii. Christ
redemed vs from the curse of the
lawe, whyles he was made accur-
sed

sted for vs. And Romaines. viii.
CAs condemnation is come
vnto them, whiche be grafted in
Jesu Chyiste. &c.

Be the vngodly deliuered from the lawe
CAs. for Paule sayth: the lawe
is ordeyned for the vnjust, that is
for infideles, and them which are
not as yet vnder grace, or whiche
haue not receyued Chyiste wpyth
sayth, nor haue not taken the ho-
ly goste, by who n they shoulde
be gouerned. In these the lawe
doeth as yet to thys daye no lesse
exercise the powre and deutie in ac-
cusynge and condemnynge their
consciencs then in olde tyme vnder
Moyles.

Cfor the lawe is our scholemas-
ter vnto Chyiste.

Whiche be the causes of the abro-
gation of the lawe

i. The promises of God, for God
promised that thys abrogation of
the lawe shoulde be in Chyist.

Jeremie. x xxi. I wyl make wpyth
A. iii. the

the house of Israel a newe bond
not accordyng vnto the couenant
that I haue made wth youre
fathers.

ii. Dure infirmitye dyd gyue oc-
casion of abrogatynge the lawe.
Actu. xii. whiche neither our fa-
thers nor we were able to beare.

¶ Is the whole lawe abrogated?

The whole lawe is abrogated
vnto hym whiche beleueth, that
is to say that the lawe can haue
no powre of accusynge and con-
demnyng hym. For he hath an
other thinge whereby he is iusti-
fied, then the lawe.

¶ Wherefore then it is not lawefull to ob-
mytte the ten commaundementes?


¶ I answered. The Gospell byyn-
geth spiritual and euerlastynge
lyfe, therefore it kepeth that part
of the lawe, which teacheth, what
that newe lyfe is, and it consent-
eth wth þe lawe of nature which
is the sayde knowledge of þe tē cō-
maundementes. Wherefore the
ten

ten commaundementes may not
be so vnderstanded to be abrogat
that they oughte not to be obser
ued no more, as the other partes
of the lawe, that is to saye the ce
remonyes and the iudiciales of
Moyles be abrogated, whiche be
onely outwarde ordeinings and
customes pertainyng vnto the bo
dily lyfe.

But in them whych be iusti
fied, and receyue the holie gooste
is nowe a newe spirituall obedy
ence begonne whych is required
in the ten commaundementes of
morall lawe.

Of Chyssen libertie.

whych is the effecte of the
lawe abrogated.

 What is Chyssen libertie.

It is the fre setting at liberty
in a spirituall kyngedome by
Jesus Chyise, whereby we be
fre frome bondage, and frome the
curse.

A liff.

curse

curse of the lawe, from the powze
of synne and death, and from all
outwarde obseruations also, so
muche as pertyneth vnto iusti-
fication before God, whiche freely
wthout deseruyng is giuen vn-
to them whiche beleue. Of more
briely for it is a doctrine shewing
wherein chysten ryghtuousnesse
doeth properly consist, and what
is to be iudged of ceremonies, of
the whiche tpynges, in all ages
infinite disputations and cōten-
tions haue bene.

How many degrees of chaste libertie be there
four The fyrst, that remission
of synnes and reputing of iustice
is gyuen not for the lawe, but for
nothyng by Chyste. This is the
most speciall and principal degree
pertyning nothyng vnto ciuile
life, but only vnto the stryuing of
the conscience in the iudgements
of God wherein thys comfote is
necessarie Of thys degree sayeth
Chyste

**Christe, John. viii. If the sonne
shall deliuer you, ye shalbe free in
deede,**

**¶ The seconde is gyuyng of the
holy goste, whereby the belsuers
be iustified and gouerned and de-
fended against the tyranny of the
deuyl. Here of speaketh Paul. ii.
Cor. xiii. iiii. Where the spirite
of the Lorde is, there is libertie.**

**¶ The thirde. That the Gospell
delyuereth vs from the ceremo-
nies & Iudiciall lawes of Moys-
ses. Thys decree pertyneth in a
maner vnto outwarde lyfe, but it
hath the cause of these whiche be
aboue sayed.**

**¶ For the Gospell doeth not re-
quire Leviticall ceremonies be-
cause it teacheth vs to purchasse
remission of sinnes freely and pro-
nounceth vs iustified by mercie
for Christes sake, not for any ser-
uice or our workes.**

**The fourth teacheth what is to
be**

be fudged of ecclesiastical ceremonies, whych the byshoppes or other men haue instituted. For because in thys lyfe certayne rites, places and tymes be necessarye, the gospel permitteth customes to be made in the church wythout bypore and contention.

Therefore be certayne dayes appointed that the people maye knowe, when they ought to come together, to heare the word of god

These tradicions be tollerable, yet iustificatiō is notto be sought in them.

¶ Unto what thyng is thys doctrine of Christen libertie profitable?

¶ Unto manye thynges. For if this doctrine be not in the church there insue many discōmodities.

First the iustification of faith is blynded and blotted out that is to saye, when the benifyte of Christe is attributed vnto tradicions, that is when men esteeme them

them selues to deserue remission
of synnes, & be pronounced rygh-
tuouse for such rites & customes
by the whiche persuations consci-
ences dooe fall into desperation,
and they lose the true knowledg
of sayth and of Christ.

The seconde, the vnlearned fain-
yng such outwarde obseruati-
ons and rites to be true worship-
ping and seruice of God, and true
perfection, when perfection is ne-
uer the lesse, feare, faith, loue, and
the workes of our vocation.

The thyrde the concorde of
churches is confounded as it is
of the easter.

The fourth. If consciences e-
steme those rites to be necessarye
they cā neuer rest. For who euer
hath obserued al mens tradiciōs,
whereof suche summes, so manye
bookes haue ben wrytten that they
can not wel be numbred.

¶ But thou saiest, obedience is necessarye,
althoughe the powers do abuse the right. For
Christ

¶ Christ sayth: vpon the chayre of Moyses sitte the Scribes and Pharisees &c.
¶ What soeuer they shal command you, do it.

¶ In thynges whiche pertain vnto goddes lawe, the conscience muste necessarily obeye the Lawours accordynge vnto this: he whiche heareth you, heareth me. But in Ecclesiastical traditions, it ought so to obey, that it auoyde offensions, and that iustification be not sought in the, nor the opinion of necessitie be added thereto. But whē vngodly thynges be commaunded or taught, the is the rule of the Apostles to be folowed, God muste rather be obeyed then men.

¶ But what saye ye of the ceremonies, whiche be instituted of Christe

¶ They muste be obserued, because they haue the commaundement of God. And yet the libertie of the gospel teacheth, that we be not iustified wth ceremonies wthout fayth, also that necessitie doth excuse vs if we haue impediment where

wherby we can not vse them; as
if by some chaunce a certeyne mā
coude not obteyne baptisme, yet
if he shoulde beleue stedfastly in
Christe he shoulde be saued wth :
out the ceremony.

Of Councels.

¶ Be counceles taught in the Gospel
by Christe or no?

Some haue feyned councelles
to be in the Gospel of not re-
uēging, of pouertie, of virgi-
nitie, of chastitie. Then after sayd
they that those workes were per-
fectnes. But these opiniōs be full
of errours & superstition. For the
lawe of God is one which contey-
neth nothyng but preceptes, and
Christes longe sermon, Mathew,
v. is nothyng els then the enter-
pretynge of the lawe. For Christes
purpose is, to declare the perfecte
obedience that is required in the
lawe Wherefore when he forbid-
deth hattred, concupiscence desirē
of

of vengeance, he byngeth in no
newe counceles, but he expoun-
deth the verye lawe of God and
doeth teache the preceptes. He
threateneth also everlasteing pu-
nishmente. He whiche is angrye
(sayeth he) wyth hys brother, he
is accused of iudgement. Also who
so ever seeth a woman, for to de-
sire hir, he hath committed adul-
terye alredy in hys herte.

Of Reuenging:

What commandeth he of reuengynge?

He forbyddeth priuate re-
uengynge, that is desyre
of reuengynge, and that
whiche is without the authory-
ty of the officers, he doeth not inhi-
bite comon reuengynge which is
exercised by the officers. For the
Gospell doeth not abolyse ru-
lars or magistrates. But rather
confirme them. Rome. xiii. Ther-
fore thys sedicouse opinion which
teacheth that ther is a counsel of
reuen

reueniging, is to be relected?

And we must wysely make difference betwene open and priuate reuengynge: for the Lorde sayeth giue me the vengeaunce & I shal recompence.

But what of this sentence is it lawfull to resiste force wth force?

20 The Gospell doth not resiste thys sayeing. For to resiste force wth force belongeth vnto the lawe of nature, if it be rightly vnderstanded, for it must be applied vnto the cōmon reuengynge, that is vnto the office of the rulers.

So the rulers do resiste force by force whē they dōtue awaye theft and robbery wth harnais & sword for wherefore shoulde rulers be necessarie if we shoulde priuately euery one exercise reuenginge?

Of Pouertie.

What commaūdeth it of pouertye?

The Gospell doeth nerther commaund, nor yet counsel any man to forsake hys goodes

goodes or conferre & vse all thynges communely, but rather alloweth politike ordeynynge, and diuision of propriete of goodes. But the Gospell commaundeth to helpe them whiche be poore and needy, liberally and it promyseth great rewardes boeth bodely and godli for such liberality, as Christ sayeth: Verue and it shal be gyuen vnto you. And, ii. Corynth. ix. He which soweth scarssly, he shal reape scarssly. &c. Solomon Proverbes. v. doeth excellently set furth and describe a great part of house rulyng, Drynke (sayth he) water out of thyne owne fountaynes, and thy fountaynes shal be deriued; & the ryuers shal runne into the streetes. Be thou alone the mayster of the, & none other wyth the. Solomon wyll, that euerie one giue vnto the needful of the frutes of his farme holde, but so that he keepe styll his farme holde, lest
the

he be brought vnto beggerry. So
Paule commaundeth to gyue, so
that we make not oure selfe poore
and that slogardes shall not mis-
use our liberalitie. To be shorthe;
many testimonies do cōfirme pro-
prietie of goodes. for it is lawfull
to possesse ryches, as Christe and
Paule testifie.

What is pouertie?

Pouertie is not beggerie. for
that in them whiche be Idle and
stronge is synne. ii. Thessa. iii. He
whiche laboureth not, shall not
eate. But the pouertie of the go-
spell is spirituall, that is to keepe
our goodes whiche god hath lent
vs without couetousnes, without
pride, that is to saye, without con-
fidence of oure riches, wythout
vngodlines, that is when we be
in leopardie for the gospel sake,
that we wyl rather leese our good-
des, the for sake the gospel, so was
Abraham, Job, Dauid & many o-

M. i.

ther

ther mo poze in spirite, although
they did possesse great riches. For
uertie cōteineth pacience, that is
to say, when our riches be wyth-
drawen frō vs, oꝛ perthe by any
chaunce, þ̃ we be not angrie with
god, noꝛ yet do any thing against
his cōmaūdemēt, but that we su-
ffre this iniury oꝛ chaunce wyth
an equal mind for the loue of god.

¶ Howe many kyndes of forsaakinge
of ryches be there

¶ Two. The one is by our elec-
tion wythout the commaunde-
mente of God, and wythout vo-
cation. This forsaakinge of ryches
is not the woꝛshypping of God.
Mathewe xv. They woꝛshyppe
me in bayne wyth the cōmaū-
dementes of men. The other is
whiche is commaunded of God
and is our vocation, as when ti-
rantes compell vs either to leise
oure goodes oꝛ to forsake the Go-
spell. Thys doeth Christe prayse
He

He that will forsake, saith he, his
field, house. &c. for the gospel sake,
that is for the acknowledgeinge
of the Gospel, he shal receyue an
hūdreth fold. &c. Marke. x. To be
thoite, lyke as he doth not prayse
them, whiche forsake theyr wyfe
and childer, or whych kille them
selve, euen so doeth he not prayse
them whych forsake their patri-
mony, wythout the commaunde-
ment of God.

Of Chastitie.

What commaundeth it of chastitie?

The Gospel commaundeth
not onely the chastitie of
virgins, but also of them
whiche be maryed. For matrimo-
nie is the commaundemente of
God, and al they whiche haue not
the gyft of chastitie are commaun-
ded to mary. i. Corinthyans. vii
For the auoydying of fornication
let euery man haue his wyfe.

What is chastitie?

M. ii.

Chap.

Chastitie is not only virginite,
tie, but also moderate vse of them
whiche be married. Heb. xiii. ma-
riage is honorable wth the all men
and an vndefiled bed, but whoze-
mongers and adulterers w^{ill} the
Lorde iudge.

¶ Yet Paule sayeth, as concerninge virgi-
nes I haue no commaundement of the Lorde
but I geue counsell. &c

Paule iudgeth not any man
rather to deserue iustification for
virginitie, then for mariage. For
booth they whiche be married, and
virgines muste esteeme that they
be iustified by the mercye of God
and accepted for Chyistes sake,
not for the dignitie of mariage
or virginite.

¶ Wherfore then do papistes preferre
single lyfe?

¶ There hathe euer bene deu-
lyshe and fantasticalle spirites,
which haue denied that mariage
was lawefull vnto Chyisten men
as Tatinus & Hierax. Although
pa-

papistes wyl not be thoughte to
condempne mariage yet doe they
deforme it verie muche, for they
dreame þ they doe rather deserue
remission of synnes and iustifi-
cation with their single lyfe, then
other menne. Afterwarde sayne
they that single lyfe is perfection
of the Gospell, wherein they doe
greately erre. for there haue ben
many whyche were married that
were as perfecte (As Abrahame,
Isaacke, Iacobe, Dauid. &c) as
mani birgines. Single life is no
perfection, but the perfection of
the gospel is to acknoweledge the
in firmite of mankind, and to be
affrayed, and agayne to be bphol-
den with fayth. In suche exerci-
les standeth the perfection of the
Gospell, yf there be anye so to be
called.

¶ Wherefore then doeth Paule prayse and
councell virginittie and singlenesse?

¶ For a polyticke purpose that
M.iii. is

is to save, & we may be more redy
to learne to teache & execute the
ecclesiasticall offices. So Christe
praiseth the whiche be single whē
he sayth. Mat. xix. There be also
Eunuches, whiche haue girded
thē selfe for þe gospell sake, & is, for
the cause of learning & teaching.
For it is true that Paule sayeth.
He whiche is single, goeth aboute
those thynges whiche pertaine
vnto the Lorde, that they maye
please the Lord. Therefore, let vir-
gins search their powres, and la-
bour to liue purely & sincereli, let
them auoyde idlenes and ryote,
and let them be abstinent, that
their herte may be occupied with
vertue. But they whiche fall into
lustes contrary vnto the cōmaun-
dement of God, let them knowe
that god wyl punish thē. For for-
nicatours & adulterers shall not
entre into the kingdō of god. Ma-
ny tymes for the cause of suche:
whole

whole cōmon wealthes be puni-
shed, lyke as the Historie of the
sodomites and the floude of Noe
testifieth. Also god sayeth that he
woulde destroye the Cananites,
for their vnsearchable & vncleane
lustes. Paule sayeth also the pu-
nishmente of lustes, to be blynd-
nes and dotyrige madnes. Ro. i.
And careles fleshlines, Ephesia.
i.iii. And Pleas sayeth: fornicat-
ion, wyne and drunckennes take
awaye the herte. Therefore these
fayned and forged virgins be oc-
casion of synne vnto manie, and
the authours of fylthy example.

Of the churche

¶ What is the churche?

It is the cōgregation of all the
whiche professe the gospel, and
oe not excommunicate, where
be one wyth the other, as well
good as euyll, lyke as the parable
of the net caste into the sea teach-
eth. Math. xiii. Here vpon be also

M. iiii. two

two bodies of the church described in the scripture, the one is the body of the true church the other of the church of hypocrites.

Q When dyd the church begynne?

A It is certeyne that the church dyd begyn in the tyme of Adam and after Adam, among al them whiche do professe the Gospell to haue remayned vnto thys day & as yet to be in the which profes it.

Q Howe many kindes of churches be there?

A Two. The false hypocriticall church and the true church.

Q Which is the hypocriticall church?

A That whiche fighteth & warreth agaynst the true church lyke as y^e Jewes dyd pursue, the prophetes, then after, Christe. Thys calleth Dauid the church of y^e malicouse or enuious. And Esaias describeth it in these wordes. Cap xxix. This people drawyth nigh vnto me wythe their mouthe and honoureth me wyth their lippes: but the hert of them is farre from

from me, but they worſhippe me
in bayne, teaching the doctrines
and preceptes of me. This church
is ſet befoze thy eyes, becauſe all
the workes, al the ſeruiſe wher in
it beleueth it ſelfe to worſhip god
is external, it is þ ſimilitude & vi-
ſiō of þ true church, in mans tra-
ditions in the ſtead of ſincere doc-
trine worſhippyng god in mouth
and lippes onelye, wythout the
affections of the hert.

☞ What is the true church?

☞ It is the congregation of the
righteouſe, whiche beleue truely
in Chriſte & be ſaynctified by the
ſpirit of Chriſt. Of this ſpeaketh
Paule. i. Timoth. ſii. The church
is a pillar or ſeate of veritie.

This is called catholyke or vni-
uerſall, becauſe it is no mans po-
liticke ordinaūce, appoynted vn-
to one place, or certayne tradici-
ons of men: but it is the ſpiritu-
all company of the godly, whiche
be

be dispersed thorowout all the
worlde, and yet do they agree at
all tymes in the doctrine of the
gospell.

This church doth Paule de-
clare in these wordes. Ephesi. v.
Christe loued his church or con-
gregation so greatly, that he de-
liuered by hym owne selfe for it,
that he might sanctifie it, cleansed
wyth the lauer of water by hys
worde. that he myght make it glo-
riouse vnto hym selfe, wythout
spot or wrinkle, and that it should
be holy and vnreprouceable. This
church is not visibie, but it is
beleued accordynge vnto the ar-
ticle of the crede: I beleue the ho-
ly catholyke church, the commu-
nion of saintes. Yet hath it cer-
tayne tokens whereby it is kno-
wen, that is to say the true word
of god, and the lawefull vse of sa-
cramentes, and the keyes whiche
it vseth in the ministringe of the
worde

woorde and sacramentes.

¶ But what is to be iudged of them whiche be excommunicated

¶ They whiche be excommunicated be rekened no more membris of the church, accordynge vnto this. Math. viii. And if he wyll not heare the church, take thou him for an Ethnik, and publican

¶ What difference is betwene the hypocritical church, and the true church

¶ Howe muche difference is betwene the trueth and falsehead, betwene the itarnes of truth and the truth it selfe, betwene fayned and forged colour, and true natural colour, so muche difference is betwene the hypocritical church and the true.

¶ It is certeyne that Hypocrites haue the same Gospell and same sacramentes. But thei be not therewyth contente, but brynge in mannes traditions, whiche they compare wyth the Gospell, and make them equalle wyth the

the gospel, and manye tymes do
praise it aboue the Gospel, they
do not receyue the gospel puerly
and sincerely. These beleue not
in theire herte nor yet stand sted-
faste, but when tempestes do ryse
they fall backe and can not stand.
Also the Hypocrites do vse the sa-
cramentes vnpurely, makynge
an other head then Christ, wher-
of they are their ryghtuousnes,
sanctifyng and helpe. They vse
the holye goste none other wyse
thē a cloke wherwyth they couer
their vncleane doctryne, whiche
thyng disperseth and troubleth
consciencs, which in dede is not
the worke of the holy gost, which
doeth gather togyther and com-
fort consciencs. To be short, the
Hypocriticall church is a visour,
an outward lykenes or shadowe,
faulse and deceitfull, pretended,
soleyhe, yet neuer the lesse en-
uiouse and wythout the knowe-
ledge

ledge of the true church.

O f ecclesiastical pouer.

What is the kepe or power of þ church:

Vhich consisteth in teach-
inge the gospel ministring
of the sacramentes, and in

excommunicatynge them which
be accused of open synnes, and
absoluyng them agayne, when
they are absolution. **O**r it is a
certayne rule of an howseholde
whiche is not by bodily force, but
by the worde onely.

For þ kingdome of Chyste is spi-
rituall, whiche is not ruled wyth
the swerde, wepons, & other thin-
ges pertainyng vnto a ciuile king-
dome. **F**or Chyste þ authoz of this
powre of þ church and institutor
hathe deliuered all ciuyle gouer-
naunce both fro himselfe because
he would not be chose for a kyng
but he conueieth him selfe away.
From hys Apostles, when he say-
eth, the princes of the people shal
haue

haue dominion ouer them, but
so shall not ye.

Q How many kyndes of ecclesiastical
power be there?

A Two, of ordre, and of iurisdic-
tion.

Q What is the powre of ordre?

A It is a commaundement of
teachyng the gospel, & of shewing
remission of synnes, and of mini-
stryng the sacramentes to one or
mo. Here is it not lawfull to bring
in any newe doctrine, but the do-
ctrine whiche was taughte of
Christe muste be set furth lyke as
he commaundeth in the last Chap-
ter of Mathewe: teachynge them
to obserue all thynges, what soe-
uer I haue comaunded you.

And Paule sayeth, Galath. i.
If an angell come from heauen
and shall teache you any other
gospel then we haue taught you,
cursed be it.

Q What is powre of iurisdiction?

A It is the power of excommuni-
cacion

nicatynge them whych be accu-
sed of open crimes, and agayne
of absoluyng them, if they being
conuerted, do require absolution.
Thys powre oughte not to be ti-
rānical, but as chryst hath taught
Math. xvi. If he wyl not heare
the church, take thou hym for an
Ethnik. And Paul. ii. Cor. i. We
haue no dominiō ouer your faith
but we be healpers of your re-
soyrcynge.

¶ What difference is betwene Eccle-
siastical power, and politike power?

¶ Politike or ciuile power ma-
keth lawes for the defētion of bo-
dies, of the diuision of dominiōs,
of couenaūtes, & of crimes, & it cō-
streineth mē wth bodely strēgth.
Agayne, ecclesiastical power doth
minister euerlaſtinge & spirituall
thinges, that is to say, it hath an
heauēly doctrine, & it cōstreineth
men wth the worde of God.

Wherefore it doeth not disallowe
no

nor abolishe churche power, but it
doeth rather allowe it, & subiec-
teth the bodie of holi me vnto it.

¶ Whē hath the church receiued the keyes?
¶ When Christ sayed vnto Pe-
ter. Mathew. xvi. To the wyll I
gyue the keyes of the kyngdome
of heauen. And Mathewe. xviii.
What so euer thou shalte bynde
vpon earth, it shal be bounde also
in heauē. &c. And John. rr. Take
ye the holy goste whose synnes so
euer ye shall forgyue. &c.

¶ Auayleth not the ministringe of euyl mi-
nisters?

¶ Yes. it auayleth. For the word
and sacramētes be no ministers,
but they belonge vnto Christe,
whiche if they be ryghtly mini-
stered, the malice of the minister
cā not hurt vs. And it is a cōmon
sayng. The life of þe minister doth
not chaūge the vertue of þe sacra-
mētes, the administring of the sa-
cramētes is not of no valure al-
thoughe the maners of the mini-
sters

sters be victouse. But thys muste
be vnderstanded of them whiche
be euill not of them whiche be o-
pen blasphemers, none other wise
then if they were Jewes or Tur-
kes, vnto such ought the church
to commit no office.

¶ Is not obedience due vnto ministers of
the church?

¶ Like as obedience is dewe vnto
to the worde of God: euen so is
it dewe vnto them whiche do mi-
nistré it, in so much as belongeth
vnto the office, as the scripture
doth commaunde, he whiche hea-
reth you, heareth me. Luke. x.

What so euer they shall saye, do
it. Mathew xxiii. Also obey your
rulers. Hebrewes xiii.

These sentēces speake of the mi-
nistring & thei require dewe obe-
diēce vnto the gospel. But thei do
not constitute a kingdom vnto the
teachers without the authoritie of
the gospel. Also obedience is dewe

D. i. vne

unto them in iurisdiction, which
they haue by the authoritie of the
Gospel, that is to saye, in know-
ing crimes, in hearing the witnes-
ses, in lawfull excommunication. &c.

Of offense.

Q What is offense?

It is whē one geueth occasion
of synne or euyl exēple to other
men, whereby their myndes be
troubled, & is to saye, affrayed or
els inticed vnto suche lyke synne.
Or it is the deprauing or peruer-
ting of doctrine, or & good liuing
or the faith & charitie of any mā.

Q How many kindes of offense be there?

A Two, taken and geuen.

Q What is offense taken?

It is when pharises and hypo-
crites be offended either with true
doctrine or some necessarie good
wozke, and they conceiue hatred
against the gospel, and godly mē,
lyke as the phariseis dyd hate
both the Gospel and the teachers
the

therof. Thys pharisaicall offence
is not to be eschewed, for the com-
maundemēt doth excuse vs. But
it must be vndertake that the doc-
trine is true, certeine & profitable
vnto the church. For it is the
most greuous syn, to trouble the
church of god wth euill, vncerteine
and vnprofitable disputations:

¶ Gene examples?

The Phariseis & scribes were
offended when Chyste dyd heale
sicke men vpon the sabboth, whē
his disciples dyd not washe theyr
handes, when they dyd plucke of
eares of cozne. Euen so be our hy-
pocrites offended because we wyl
not suffre them to consure water
salte, wyllowe bowes, herbes and
suche lyke trifles &c. Here doeth
Goddes cōmaundemente excuse
the Godly, for they be commaun-
ded of God, to teach holsome and
true doctrine. Also necessary wor-
kes of mercie, wherby they which

A. ii.

ned.

nede maye be holpen. Thys com-
maundemente muste be playnely
obeyed, noꝝ hypocrittical fellowes
are not to be regarded accordyng
vnto thys: we muste rather obey
God then men.

¶ What is offence geuen?

¶ It is vngodly doctrine oꝝ e-
uell example whiche annoyeth o-
ther, either because they do fol-
lowe it, oꝝ because men be astray-
ed frome the gospell. All vngod-
ly doctrines, mennes traditions,
which can not be obserued with-
out synne: be of thys kynde of o-
ffensions. Christe doeth threaten
the authour of suche offenses.
Mathewe. xviij. Wo be vnto the
mã by whom offencion doeth come.
Therefore these offenses ought
wyth all diligence to be eschewed
lest we be either authours oꝝ
maintainers of vngodly doctrine
oꝝ followers of vngodlie seruice
oꝝ woꝝshippynge.


But


But what is to be done in indifferent
thynges?

Here is the rule of Paule to
be obserued, as cōcernyng the vse
of libertie (for so cōmmandeth he
them whiche be learned, Ro. xiiii.
Receyue ye hym whiche is weake
in fayth. Itē, let al be done for the
edification. for we must not vse
our libertie amōg thē which haue
not as yet hearde the gospel, or a-
monge the brytherne whiche be
not as yet well cōfirmed, but the
exemple of Paule muste be folo-
wed. I am made weake sayeth he
to them whiche be weake. Item.
If meate offende my brother, I
wyl neuer eat fleshe. But where
the Gospell is declared, and the
churche metely wel cōfirmed, the
paynesfull obseruynge of vnprofi-
table traditiōs is not to be requi-
red. for Paule, because he would
shewe an exēple of libertie: would
not circumcise Titus.

R iii. And

And Christe excuseth his Apo-
stles, breakynge the traditions of
the Elders, suffice them sayeth he,
they be blynd & the blind leaders.

 What is to be eschewed in churches,
lest offenses come.

 These two, the fyrste that we
do not teache vngodly thynges
or vnSURE thynges, or vnprofita-
ble thynges.

The seconde, that whē we teach
thynges whiche be certyne, we
do not so set them furth that the
hearers in suche cōfusiō, & dark-
nes conceiue euyl opinions.

Here is greate diligence to be
geuen that al thinge be expoun-
ded, aptly, properly, eloquently, &
evidently wythout Sophistrie.
Therefore Paule wylleth a Bi-
shoppe to be apte to teache, that
he maye teache fitly and discrete-
ly. And Christ willeth a scribe (in
the kingdom of heauen) to be like
a good house father, whiche can
chuse

chuse and byyng furth wysely out
of his treasure in teachinge newe
thinges and olde. For vnlesse tea-
chers do wel marche and considre
thys wysedom, cōsciēces be trou-
bled, and euyl opinions do crepe
into the hert, whiche wyl annoyne
religion & good maners. Where-
vpon bypoces do spyng and ma-
ny other offenses.

Of Sacramentes.

What is a Sacramente

It is a token of the promise of
God, instituted of God. But it
consisteth in the elemēt and the
worde, to the entente that the
memorie of the thyng promised
maye remayne.

Howe many Sacramentes be there

Two, Baptisme, & the Sup-
per of the Lorde.

*These haue a speciall promise
in the gospel of remissio of synnes.*

Is there no mo Sacramentes

If we call sacramentes those
A.iiii. two

workes whereunto Godly promises be made, then maye many sacramentes be founde, as prayer shall be a sacrament, for it is a certayne worke of ours, and it hath excellent promises. John. xvi. What so euer ye shall aske the father in my name, he wyll geue it you. But aduersities and almes deedes shall also be sacramentes because they be workes announced wyth Godly promises. As, geue and it shall be geuen vnto you. Also by muche tribulation muste we entre into the kyngdome of heauen. So the office of rulers, and mariage be eternall thynges announced with the word of God and promises.

But if we call sacramentes, ceremonies or customes instituted in the Gospell, properlie belonging vnto the chiefe promise in the Gospell, that is remission of sinnes: there be two sacramentes
only

onely, baptisme, and the supper of
the Lorde.

Q Be there not diuerse opinions concern-
ing the sacramentes?

A Yes. for there be thre opiniōs.

First scholmen do sayne that
men blyng the Sacramentes of
the newe Testament be iustified
by the worke whiche is wrought.
Thys opinion is to be hysled out,
for it is agaynste iustification of
sayeth. for they iudge a man to
be iustified by the vse of the saied
ceremonie, althoughe he do not
beleue, nor yet haue so muche as
one good intention of the herte,
so that he be not letted wpth this
hyndraunce, that is to saye, the ac-
tuall purpose of mortall synne.

Seconde, other some do holde
that the sacramentes be not to-
kens of the wpll of God towarde
vs, but onely tokens of cure pro-
fession, for we must haue certeine
tokens, whereby wee maye be
kno-

known from other people which
be no christians, lyke as a cowle
maketh a mōke to be known fro
other men.

Thyrdly therfore, the true sen-
tence and meanyng of the scrip-
ture is that the Sacramentes of
the newe testament be visibill to-
kens of the wyll of God towarde
vs, appearynge before oure eyes:
to the entent thei shoulde admo-
nyshe vs to beleue the promesse
whiche is sette furth in the Go-
spell. Sainct Austen sayeth. *Sa-*
cramentum is a visibill worde, that
is to saye, lyke as the worde is a
certayne token, whiche is recey-
ued in the eares, so is the Sacra-
mente a shewe or picture whiche
is set before the eyes. A lyke as the
worde is an instrumente where-
by the holy goste taketh effecte as
Paul sayth. Ro. na. i. So by the
sacramentes the holy gost taketh
effecte, when they be receyued
wyth

wyth sayth, for they do admonish
and moue vs to beleue, lyke as
the worde doeth.

¶ Wherfore hath Christe instituted Sacra-
mentes?

T For oure infirmitie. For the
mynde of man after Adams fall
is so weake and feble that it can
not beleue the plaine word. Ther-
fore Christe moued with oure in-
firmitie, dyd geue vnto his word
tokens, whereby he mighte heale
oure infirmitie, and that by a cer-
tayne mutuall agreinge of the
worde and tokens, we shoulde be
led vnto sayeth towarde the pro-
mises of God, as saincte Austen
wytnesseth where he sayeth: man
before his sinne did se God, vnder-
stande him and beleue him. After
his synne committed man ca not
se nor perceiue God vnlesse he be
holpen wyth a certeyne meane.

For these causes is the word of
God geuen accorpyng vnto thys
sen

sentence : lette the worde and the
element come together and so let
the sacrament be made.

Of Baptisme.

¶ What is Baptisme?

It is a token or ceremonie in-
stituted of Christe, that is to
saye, to be washed wyth water
and pronouncynge of the wor-
des whiche be ordeyned for the
same purpose, that it maye testi-
fie vs to be receiued of God and
reconciled vnto God.

¶ Where is Baptisme instituted?

Matthewe, & Marke the last
Chapter. Ye goynge into all the
worlde, teache al people baptising
them in the name of the father
and the sonne and the holy goste.
He whiche wyl beleue and is bap-
tised, he shalbe saued.

¶ For what purpose is it instituted?

¶ That we maye stedfastly be-
leue oure synnes to be forgiven
vs: for baptisme is a testimonie
and

and token of remission of synnes
and geuyng of the holy goste. For
thys cause olde authours called
sacramentes also tokens of grace
or fauour, that is to saye tokens of
the wyll of God towarde vs. For
when we be baptised, the promise
of God is wrytten in our bodyes.

¶ What doeth baptisme signifye

¶ Repentaunce and remission of
synnes, or as saint Paule sayeth
a regeneration or newe byrth, for
the dyping into the water, signi-
feth the olde man to be mortified
wyth synne, the commynge by a-
gayne or deliuerance out of the
water, signifieth the newe man
to be washed and clesed and re-
conciled vnto God the father, the
sonne and the holy goste.

¶ For the father receyuethe the for
his sonnes sake and doth promise
vnto the, the holy goste, where-
wyth he wyll geue the lyfe and
sanctifie the.

What

Q What is the vse of Baptisme?

A That we may iudge thorough-
out aloure lyfe, that remission of
synnes and reconcilyng is sette
furth and geuen vnto vs. For al-
though we do fall, yet vnto them
whiche do amende their lyuyng,
the couenunt whiche we promi-
sed vnto God in tyme paste auay-
leth and losseth not the vertue,
because the Gospel testifieth that
they whiche do amende be forge-
uen.

Q May baptisme be receyued agayne or no?

A The token oughte not to be
receyued or taken agayne for the
receyuyng of the ceremonie as
gayne auayleth nothyng. And
the token once receyued is a per-
petuall note, and a perpetual tes-
timonie. Lyke as circumcision
once done, was a perpetual wit-
nesse of the bonde of God, wyrt-
ten in the bodies of them whiche
were circumcised. Wherefore we
ought

ought to exercise the fayth of this
couenaunte wyth ofte callinge
it to remembraunce and keepe it
so longe as we lyue. Therefore it
is sayed, that repentaunce is no-
thyng elles, but remembraunce
of our Baptisme.

Q What difference is betwene the baptisme
of John and of the Apostles?

A Boeth the Baptisms be the of-
fice and ministerie of the newe
testamente, and require fayth in
Christ. The baptisme of John did
testifie that Christ shoulde come:

The Baptisme of the Apostles
testified that he was come, and
by that sayeth were as well they
whiche John Baptised, as they
whiche were baptised of the Apo-
stles, sanctified and saued.

But that John sayeth I bap-
tise in water vnto repentaunce,
but he whiche shall come after
me wyll baptise wyth the holie
goste. &c. He maketh no difference
be

betwene the offices or ceremonies
but betwene the personnes of the
ministers & the person of Christe.
For he testifieth that Christe is
the Lorde, wherby that baptisme
is vertuouse, which woulde geue
thz holie goste and euerlastynge
lyfe, and he professeth hym selfe
to be a minstre which geueth on-
ly the outwarde signe, and pres-
cheth the worde.

Of the baptisme of
Infantes prouynge that chy-
ldren oughte to be baptised.

Fyrste Christ sayth John. iii.
Unles a man be renewed by
water & the holy goste he can
not enter into the kyngdome
of God. This sentence is vniuer-
sal, and it testifieth that al which
shalbe saued ought to be renewed
wyth water, & is to say, to be bap-
tised therfore chylder must be bap-
tised also, that thei may be saued.

Seconde, of the tradition of
the Apostles. for so writeth Or-
igen vpon the sixte Chapter vnto
the Rom. The church receyued
a tradition of the apostles, to mi-
nistr baptisme also vnto chylder.
for they, vnto whom the secretes
of the misteries of God was com-
mitted, dyd know, that there was
natural filthynesse of synne in all
men which ought to be abolished
by water & the spirite. So doeth
Cyprian & Austen proue the bap-
tisyng of chylder.

Chylder, by the reason whiche
is broughte out of the scripture.
It is certeyne the kyngdome of
God and promise of the Gospell
to pertyne vnto chylder. But
wythout the church is no salua-
tion. Therefore chylder muste be
grafted and planted into the
church, and the token muste be
ministered vnto the which maye
testifie that the promise belongeth

D.s. bu.

unto the. The maior is certeyne
for Christe saith: lette the chylder
come vnto me for vnto suche be-
longe the kyngedome of hea-
uen. Also it is not my fathers
will whiche is in heauen that one
of these litle ones shall perishe. Al-
so, the angels of them dooe euer
see the face of the father. The mi-
nor is manifeste. for there is no
saluation wythout the churche,
where neyther the worde. nor yet
the sacramentes be ministred. for
the churche is the kyngedome of
Christ, in the which christ is effe-
ctually by his word and sacramen-
tes. Therefore the conclusion fol-
loweth, that chylder oughte to be
baptysed, that they receyuyng
the signe, may be made members
of the churche, and that God may
give vnto them hys promysse.

¶ But the Anabaptistes object, sayng. In-
fants chylder do not vnderstande the worde they
can not beleeue, wherfore the sacramentes do
not profit them.

Against

Agaynst this argument fyrst
of all muste we sette the example
of the Infantes which were cir-
cumcised, whiche also dyd not vn-
derstand the word and yet auay-
led the couenaunte, or bonde, and
God did receiue them for his pro-
mise sake.

Secondarilye, we muste an-
swere, althoughe they do not vn-
derstande the worde, yet is it cer-
tayne that God taketh effecte in
them, accordyng to thys: vn-
lesse a man be renewed by water
&c. For it belongeth not to vs, to
searche howe God doth worke in
the. It is enough to knowe, that
the byngdome of God doeth cer-
tainely pertaine vnto chylde.
whereupon it followeth, that God
taketh effecte in them.

**Of the Supper of
the Lorde.**

Whiche is the Lorde Supper.

Chap.

the

The supper of the Lorde is
a sacramente of Chyttes
bodye and bloude, wherein
is called into remembrance, the
offering vp of Chyttes bodye, and
the shedyng of hys bloude for vs,
wherein also Chyssen men geue
thanks to all myghtye God for
their redemption.

Q By how many names is thys sacrament
named?

A The scripture calleth it the
supper of the Lorde, the commun-
ion, a Testamente and it is cal-
led of the doctours Eucharistia &
Sinaris.

Q Wherefore is it called the supper of the lorde

A Because lyke as in an other
comon suppers, breade and wyne
do nourishe & strenghten mens bo-
dies: So Chytte whiche is the ve-
uenlye breade in thys hys supper
nouriseth, comforteth, strenghte-
neth and theriseth our soules.

Q Why is it called a Testamente

A Because remission of all our
synnes

ynner is promised vnto vs in it
throughe the bloude of Christe.

¶ Why is it called communion?

Because it teacheth vs that we
ought al to be in loue and chari-
tie, and members of one body wher-
of Christe is the heade.

¶ Why is it called Eucharistia?

Because we oughte to magnifye
hys deathe, and giue thankes al to-
gether for oure redemption.

¶ What the wordes of the Lordes supper.

¶ Our Lorde Jesus Christe in
that same myght wherein he was
betrayed, dyd take breade, and
when he had gyuen thankes, he
broke it and gaue it vnto hys dis-
ciples, sayeing. Take and eate.
thys is my bodye, whiche is gy-
uen for you. Thys doe in my re-
membraunce,

In lyke maner the suppe also af-
ter he had supped, and when he
had gyuen thankes, he dyd gyue
it vnto them, sayeing, drynke all

¶ of

betwene the offices or ceremonies
but betwene the personnes of the
ministers & the person of Christe.
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P.s.

vi.

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will whiche is in heauen that one
of these litle ons shall perishe. Al-
so, the angels of them dooe euer
see the face of the father. The mi-
nor is mannyfeste. for there is no
saluation wythout the churche,
where neyther the worde, nor yet
the sacramentes be ministred. for
the churche is the kyngedome of
Christ, in the which christ is effec-
tually by his word and sacramen-
tes. Therefore the conclusion fol-
loweth, that chylder oughte to be
baptysed, that they receyvyng
the signe, may be made members
of the churche, and that God may
gve vnto them hys promesse.

But the Anabaptistes object, sayng. Be-
ing chylder do not vnderstande the worde they
can not beleue, wherfore the Sacramentes do
not profit them.

Against

17 Against this argument first
of all muste we sette the example
of the Infantes which were cir-
cumcised, whiche also dyd not un-
derstand the word and yet away-
led the couenaunte, or bonde, and
God did receiue them for his pro-
mise sake.

Secondarilye, we muste an-
swere, although they do not un-
derstande the worde, yet is it cer-
taine that God taketh effecte in
them, accordyng vnto this: un-
lesse a man be renewed by water
&c. For it belongeth not to vs, to
searche howe God doth worke in
the. It is enough to knowe, that
the Kingdome of God doeth cer-
tainly pertaine vnto euery
one that followeth, that God
taketh effecte in them.

Of the Supper of
the Lorde.

¶

¶

The supper of the Lorde is
a sacramente of Christes
bodye and bloude, wherem
is called into remembrance, the
offering vp of Christes bodye, and
the shedyng of hys bloude for vs,
wherein also Christen men gyue
thanks to all myghtye God for
their redemption.

Que how many names is this sacrament
named?

An The scripture calleth it the
supper of the Lorde, the commu-
nion, a Testamente and it is cal-
led of the doctours Eucharistia &
Sinaris.

QWherefore is it called the supper of the lorde
An Because lyke as in an other
comon supper, breade and wyne
do nouryssh & strengthen mens bo-
dies: so Christe whiche is the bea-
uenlye breade in this hys supper
nouryssheth, comforteth, strengthe-
neth and cherisheth our soules.

QWhy is it called a Testamente?

An Because remission of all our
synnes

dynner is promised vnto vs in it
through the bloude of Christe.

¶ Why is it called communion?

Because it teacheth vs that we
ought al to be in loue and chari-
tie, and members of one body wher-
of Christe is the heade.

¶ Why is it called Eucharistia?

Because we oughte to magnifye
hys death, and giue thanks al to-
gether for oure redemption.

¶ What the wordes of the Lordes Supper.

THIS OUR LORD IESUS CHRISTE IN
that same myght wherein he was
betrayed, dyd take breade, and
when he had gyuen thanks, he
broke it and gaue it vnto hys dis-
ciples, sayeing. Take and eat.
this is my bodye, whiche is gy-
uen for you. This doe in my re-
membraunce,

In lyke maner the cuppe also af-
ter he had supped, and when he
had gyuen thanks, he dyd gyue
it vnto them, sayeing, Drynke all

¶.ii. of

of this: This cuppe is the newe
testamente in my bloude, whiche
is shed for you, and for many in
remission of synnes, do this, home
ofte so ever ye shall dryncke it in
the remembraunce of me.

What is the principal ende of this supper?
¶ The principal ende of this sup
per is, that it maye be a token of
the promise of Christe toward
vs, monishyng vs and testifying
that the benefites of Christe be
gyuen vnto vs, and therefore it a
nawyleth to stirre vp and confirme
our sayeth.

¶ There be also other endes that
is to saye, thankesgyuynge, for so
greate a benefite. Also that wee
maye be prouoked vnto good wo
kes and to eschewe synne, because
we heare nowre that we be made
membres of Christes bodye, and
that Christ wyl take effect in vs.
Also the fruite of loue & charitie
must sojorne that we one toward
an

an other do the offices of loue as
cōmune members of Christs body.

¶ What is the holisome vse of this Sacramente
¶ When we haueinge fayth do
vse it, wherby we beleue that the
benefites of Christ do truly come
vnto vs that is to saue, remissi-
on of synnes, and that we be tru-
ly grafted in Christ, and that
he will take effects in vs, as in
his owne members. This be-
lieue causeth the vse of this Sa-
cramente to be holisome vnto vs,
and it cōforteth our consciences.
And the vse of this Ceremonie
doeth not auayle wythout this
fayth, lyke as the vnlearned do
wretyme Imagine, them selfe
to purchase remission of synnes,
by the selfe worke of receyvinge,
that is to saue, because they come
and do vse the Sacramente with
other. Lyke as the Papistes
taughte the Masse to auayle by
the worke whiche is wroughte.

¶ I. re.

Questiō agaynste the wherethin sayeth
the vse of the Lordes supper to be, to confirme
and establishe our sayeth.

An outwarde thyng but one-
ly the holye goost doeth confirme
oure sayeth.

The vse of the supper is an
outwarde thyng. Therefore by
thys worke oure sayeth is not
confirmed.

Answer vnto the maior: It
is true that the holye goste doeth
onely confirme oure sayeth, but
he doeth vse outwarde tokens, as
it were instrumentes wherewith
he doeth admonyshe vs, and by
them as certayne testymonyes
and seales doeth stirre vp and con-
firme oure sayeth, none otherwyse
then by the word he admonissheth
moueth and stirreth vp our herts
to beleue. &c.

What is the worthy preparation, and to whō
ought this sacrament to be ministered?

A They come and receiue it wor-
thily, whiche doing repentaunce
and

and beinge astraped for their syn-
nes, do seeke conforthe beleuyng
that their synnes be forgotten accor-
dyng vnto the promise of Christ,
and for the cōfirmation and esta-
blishyng of thys sayeth, doe ble-
ssys sacrament, as a witnessyng
or testimonie of remission of syn-
nes. And because they muste ble-
ssys sacrament which do repent,
therfore the church in tyme past
dyd dryue them from the com-
munion whiche were open syn-
ners. For they oughte not to be
admitted vnto the supper of the
Lorde, whiche be manifest and o-
pen euyl doars, and wyl do no re-
pentaunce.

Q What difference is betwene a sacrament
and a sacrifice?

Sacramentum, is a cerimo-
nie or token of promise where-
by God promyseth or giueth vnto
vs a certeyne thyng. So was
circumscision a certeyne token;
wher

whereby God promised that he
would receiue the circumcised.
Baptisme is a token, whereby
God worketh wth vs, and recei-
ueth vs into grace, and he hym
selfe doeth in a maner baptise vs,
for the minister doeth baptise in
the steede of Chyriste.

Sacrificium, is a ceremonie,
or a worke of oures, whiche we
gyue vnto God, wherby we may
honour him, that is, that we may
testifie vs to acknowledge hym,
vnto whome we make suche obe-
dience, to be true God, and that
for that cause we geue hym suche
obedience.

Of sacrifices.

How many kindes of sacrifices be there

Two. The one is called pro-
pitiatoriu, that is, whiche
obteyneth mercie and ap-
peaseth the wrath of God. The o-
ther is called Eucharisticu, that
is

is to save, of thankes gettinge.

Q What is sacrifice propitiatorie?

A It is a worke whiche deserueth for other remission of synnes and euerlastyng punishmente, or a worke reconcyllynge God, or appeasynge his wrath for other men, a satisfaction for synne and euerlastyng death.

A And there is only one sacrifice whiche deserueth remission of synnes, that is to save, the passion or death of Christ. Hebrewes. ix. Certaine sacrifices in the lawe were called propitiatorie, not because they deserue remission of synnes before God, but because they did signifie the sacrifice of Christ, whiche was to come.

Q What is a sacrifice of thankes gettinge?

A Not that whiche deserueth remission of synnes or reconcyllynge, but it is done of vs whiche be reconciled, that for receyvyng of remission of synnes and for other be.

benefites, we maye gyue than-
kes vnto God wth thys ouer-
bedience.

*What be sacrifices Eucharisticall or of
prayer*

In the lawe were, offerings
waſhynges, redoyng, ſitte frui-
tes, tithes. &c. Nowe by ſayth,
preachyng of the Goſpel, inuoca-
tion, gyuinge of thanks, confeſ-
ſion, the croſſe, humilitie, the aduer-
ſities, afflictions of ſayntes, pra-
yer, alſo all good woorkes, of helpe
men. Theſe ſacrifices be no ſati-
ſactions for them which do them
or applicable for other whyche can
deſerue for them, bye the worke
whyche is wroughte remiſſion of
ſynnes or reconcilyng, but they
pleaſe God for our ſayth ſake.

Of thys kynde of ſacrifices be
ther manie ſentences in the pro-
phetes and Pſalmes. Pſalm. li.
I trobeled herte is a ſacrifice vnto
god. Pſalm. xli. Offer vnto
God

God a sacrifice of praise. And Peter sayeth: ye be a kynde whyche is chosen, an holy priesthode that ye may offer spiritual sacrifices. And Hebrewes. xiii. By hym maye we ever offer a sacrifice of prayse, the fruite of the lippes of them whych do acknowledge his name that is to saye, invocation, thankesgeyng, confession and such lyke. For in the newe Testament the cruell worshyppes and sacrifices be abrogated, and a spiritual worshyppe or seruice vnto God muste succede in the steede of them, that is the ryghteousnesse of sayeth, and the fruite of sayth acroldyng vnto this. The true worshyppers shall worshyp the father in spirite and trueth. John. xiii.

Of the crosse and aduertises.

What is the crosse

It is anye aduersitye gyuen or
 layed vpon vs by God, not to
 the entente he woulde that we
 should perishe, but that he maye
 cal vs to repentance, and exercise
 our sayth, or it is anye aduersitye
 or trouble which chaunseth vnto
 vs, by the certayne counsell & good
 wyll of God, that thereby the faith
 of holpe men maye be proued, the
 loue that they haue toward god
 maye be knowen, and that the
 godly maye be adorned wth an
 excellēt and notable deuotion
 before them whiche do persecute
 them. The crosse is the felowe or
 companion of the moste sayntful
 woide. But aduersities as it is
 sayed, be sacrifices of praye, yet
 to be applyed for of her accordyng
 vnto thys of Paule: Euerie one
 shall take reward accordyng vnto
 his labour. Also Abacuc. ii. The
 righteous shal lue by his sayth.
 ¶ Howe shall we comfort our selues in the
 crosse and aduersitye.

In al kyndes of tribulations
muſt we haue in a r. dynes, foure
ſpeciall comfortes.

2^d The fyrſt, that we be not pu-
niſhed by chaunce but by ſ coun-
ſel & ſufferaunce of God. Hereunto
belongeth ſ knowledge of ſ proui-
ſion of god. Math. x. One of theſe
littell ſparowes ſhal not fall wpon
the earth wout ſ wil of miſfather
but enen al ſ heares of your head
be nũtred. And ſ. i. of the kinges
ii. the lord doth mortifie & reuiue

Secõdarely, ſ god ſuffreth vs
not to be puniſhed to ſ intent we
ſhould periſh but that he may cal
vs to repẽtaũce and exercyſe our
ſarthy So Paule. i. Cor. xi. when
we be iudged of ſ lord we be correc-
ted leſt we ſhould be cõdẽpned w
thys world. Alſo p. ro. iii. The lord
doth chaſtice him whõ he loueth.

Heb. xiii. He doth ſcourge eue-
ry ſonne which he receiveth, Apo.
iii. I chaſtice them whom I loue
And

And Dauid : It is good for me
thou cast me downe. And Christ.
Blessed be they which moene. And
be vnto you whych laught nowe
.cc.

Thirdly, when we be the vn-
godly liue in al wealtly riches and
delite, we our selfe neuer the lesse
beinge caste awayes of all men,
oppressed wyth great misery, that
therfore we be not angrye or take
indignacion, but that we obeye
God wyth an equall mynde, know-
ynge that these troubles be not
tokens of wraught or repprouing
but that we maye be made mem-
bers like vnto the image of christ.
So Dauid. Rom. viii. If we suf-
fer wyth Christe, we shall reygne
wyth hym, wee muste be made
lyke in foyme vnto the Image of
the sonne of God. And Peter say-
eth Judgement beginneth at the
house of Dauid. And Christ say-
eth. He which he wyl folowe me let
hym

hym take hys crosse. And Dauid.
all that wyll lyue godly, shal suf-
fre persecutiō. And Dauid. Thy
which do sorwe in sorowe shall res-
ape in ioye. &c.

Fourthely that in all these we
do receyue and kepe stedfastely
sayeth, that is to saye, that God
will be present with vs, and helpe
vs, and for his wisdom and good-
nes, wyll once deliuer vs. And in
thys sayth is god to be called vpon,
for wee be ofte punished of
God, that we maye haue occasion
of exercisynge our sayth & inuo-
cation. And by thys occasion the
knowledge of God is more excel-
lente, and it encreaseth in vs, as
the example of kynge Manasses
doeth teach. That the lord is
god, which knowledge of god in
idleness, and pleasure and prospe-
ritye is forgotten. Lyke as per-
ample of the children of Isracc
doeth teach. The people dyd lyte

to eate and to dꝛyncke, and dyd
rꝑle bp to playe.

Wherfore doth the scripture so diligents
ly set furth and intreat these cōfortes

✠ That we may accustom our
myndes vnto true repentaunce
and that we may learne to suffer
aduersities, and exercise our obe-
dience and sayeth, & specially that
wee may repress the affections
of the mynde, when we be prouo-
ked with wꝛonge, we fall into de-
sire of reuenging. So Ciasas. In
silence and hope shal thy strength
be. And Christ sayth. In your pa-
cience shal ye possesse your hertes
Luke. xxi.

¶ What is true patience

✠ Not onely to obeye God in ad-
uersities, but also to ouer come
the indignation of nature whych
is feble, or eles certaynely to re-
siste it. And thys vertue is neces-
sary in the church and the com-
mon wealth, that is to saye, to for-
gyue pꝛiuate wꝛonges for the trā-
quy

quility of þ common wealth, leste
contencions bee stirred bp in the
churche. Lette vs esteeme rather
that we oughte to suffer aduersi-
ties, then trouble the quietnes of
the common wealth for priuat in-
iury done vnto vs.

But what euyl worketh impatiencer

¶ It is angry wyth God, and it
doeth expel, firste obedience, and
then after sayth out of the hertes
¶ Therfore in great aduersities ma-
nye bee altogether blasphemers,
and they seke for couceles agaynst
the commaundement of God, lyke
as Saul did are couisel of a witch.

Also the sorowe of iniurye engen-
dereth hatred, and doeth prouoke
vnto reuengynge. Of the whiche
thyng ariseth, not onely priuate
disordes, but also sedysions and
stryfe in the common wealth. Also
heresies, and many other euyles.
These muste be farre from a chri-
sten man.

Of humiliation or Lowlines

What is humillatione

Humiliation or makinge lowe, is the true feare of God, towarde God, whereby consciences affrayede wyth the iudgement of God, cast away al confidence of their owne powere, of theyr owne wysedome or rightuousnes. We haue an example in Dauid, when he was chidden of Nathan the prophet, he perceyued hys synne, not trusting þ he could please the wrath of god by his owne rightuousnes. When he dyde se that he was expelled out of his kingdome, he dyd knowe that it was by the counsel of God, therefore he did not trust þ he was able to kepe the kyngdō withe hys owne power or wysedō.

Of this lowelines is mention made. *Esaie. lxxvi.* Upon whome shall my spirite reste, but vpon him

him which is lowely. And Ch:ist.
Blessed be the humble. Therefore
they which be lowely be hearde of
God Psalme. Cx. He hath looked
vpon the prayer of the lowely. &c.
They be exalted of god, Luke. i.
He hath deposed the mighty from
theyr seate, and hath exalted the
humble.

The humiliation of Monks,
whiche they haue sayned in out-
ward vertues and ceremonies, is
plainly Hypocrisie, and it may ra-
ther be called pride.

Of prayer

What is prayer?

It is a petition of a certayne
thinge of God, with the affecti-
on of the herte and wyth fayth
and thanks gyuinge vnto God
for the benefites receyued. There-
fore to praye is to speake wyth
God and to desire some thynge
vpon hym.

How many kyndes of prayer bee there?

Thre.

Two

**¶ Two. Inuocation of prayer,
and thankes giuinge.**

¶ What is inuocation?

**It is whereby God is called vpon
in any thyng, or whereby a cer-
tayne thyng is asced of God.**

**Hereunto belonge psalmes which
be prayers.**

**How many thinges be required in in-
uocation of prayer,**

**Four. The commaundemente of
god the promesse, sayeth and the
thyng which is desired.**

¶ What is the fyrst?

**The authoritie of gods com-
maundement; whiche commaun-
deth vs to praye and cal vpon god.
Lete vs learne, that to swere bye
the name of God, to steall to com-
mitte adultery. &c. bee not onelye
sinnes, but also y it is sinne not to
praye, not to require somethynge
of god not to loke for helpe in pe-
rels, not to gyue thankes for the
benefites receyued.**

**Also it is not in oure choise to
praye or not to praye, but it is a
necess**

necessarie worke commaunded
of God.

But thou wilt saye, my misbelue &
my vnworthynes doth affraye mee.

When misbeleue tempteth the
resiste it wythe the worde of God
Math. vii. Are & it shalbe gyuen
you, for euery on whiche areth re
ceiueth. And Psalm xlii. Cal bp
on me in the daye of thy tribula
tion, and I shall heare the. &c.
But when thy vnworthynes ac
cuseth the thou shalt remember
that the authoritie of godes com
maundement ought not to be de
nied for oure vnworthynes. It
were surely a greate madnes, to
dispute as concerninge the other
cōmaundementes, that we would
not abstaine from thefte, murder,
adultrye. &c. because we bee not
worthie to obei god. What house
father cōmaūdinge his seruāte to
do a lawfull worke, would receiue
such an excuse, if he shuld answer
þ he were not worthie to obei him?
P. iiii. What

Of humiliation or Lowlines

What is humillation?

Humiliation or makynge lowe, is the true feare of God, towarde God, wherbye consciences affrayede wyth the iudgement of God, cast away al confidence of their owne powere, of theyr owne wysedome or rightuousnes. We haue an example in Dauid, when he was chidden of Nathan the prophet, he perceyued hys synne, not trustyng þ he could please the wrath of god by his owne rightuousnes. When he dyde se that he was expelled out of his kingdome, he dyd knowe that it was by the counsel of God, therefore he did not trust þ he was able to kepe the kyngdō withe hys owne power or wysedō.

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for the benefites receyued. There-
fore to praye is to speake wyth
God and to desire some thyng
vpon hym.

How manye kyndes of praye be there?

Di.iii.

Two

**¶ Two. Inuocation of prayer,
and thankes giuinge.**

¶ What is Inuocation?

It is whereby God is called vpon in any thyng, or wherby a certayne thyng is ascribed of God.

Hereunto belonge psalmes which be prayers

How many thinges be required in Inuocation of prayer,

Four. The commaundemente of god the promesse, sayeth and the thyng which is desired.

¶ What is the first?

The authoritie of gods commaundement, whiche commaundeth vs to praye and call vpon god. Lete vs learne, that to sweare by the name of God, to steall, to committe adultery, &c. bee not onely sinnes, but also þat it is sinne not to praye, not to require somethynge of god not to loke for helpe in perils, not to gyue thankes for the benefites receyued.

**Also it is not in oure choise to praye or not to praye, but it is a
necess**

necessarpe worke commaunded
of God.

But thou wilt saye, my misbelue &
my vnworthynes doth affraye me:

When misbeleue tempteth the
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dispute as concerninge the other
cōmaundemētes, that we would
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worthie to obei god. What house
father cōmaūdinge his seruāte to
do a lawfull worke, would receiue
such an excuse, if he shuld answer
¶ he were not worthie to obei him?
P.iiii. What

What is the second?

A The promise of God which certifieth that our prayers be heard, John.xvi. I say verily vnto you, what so euer ye shall aske my father in my name, he wyl gyue it you. And Luke.xi.

Howe muche more wyl your father which is in heauen, gyue the holy goste vnto them which desire hym. Taulerus sayeth that the herte of man can neuer be so desirous to take, but God is muche more desirous to gyue. For he is true, and kepeth his promise.

What is the thirde?

I sayeth that isto saye, that we beleue our synnes to be forgiven vs, and our prayers acceptable vnto god, and that they be heard for Christes sake, and not to be in bayne, but either to purchas deliuerance frome the presente perill or mytgatynge, or some other good thyng. In presente pe-
ll we must make thys conditi-
on

on. If it do not displease god, if he
iudge that it be profitable for vs
like as Dauid did .ii. of the kyn-
ges, r b. If I ca fynd grace in the
eyes of the Lorde, he wyl brynge
me agayne, But if he shall saye, I
am not contente wth the, I am
redye, let hym do as he thynkethe
good. So the leper, Math viii.
Lord if thou wylt thou cast make
me cleane. And Christ sayeth. Fa-
ther if it be possible, lette thys cup
passe from me, neuer the lesse not
as I wyl. &c.

Therefore we ought not to pre-
scribe vnto God the maner, nor
yet the tyme of oure deliuerance
but lyke as Paulle sayethe. That
God doeth more for vs then we ei-
ther desire or vnderstande. More-
ouer oure sayeth muste not ware
saynte, whē those thynges which
we are be not by and by graun-
ted, as thoughe God woulde not
heare oure prayers, but we muste
know

knowe that oure sayethe is recer-
cised wyth suche prolongynge.

Lyke as God dyd promise a sonne
vnto Abraham, yet he prouokes
inge Abrahames sayeth, woulde
not fulfill hys promelle vntill his
extreme age.

What is the fourth?

The thyng whiche is axed.
For oure prayer oughte not to be
a vayne blatteryng. But wee
must either axe something of god
or eles giue him thanks for some
benefit receyued.

What is to be axed of hym?

The Scripture doethe com-
maunde vs to axe spirituall and
bodily benefites pvtuate thynges
and common thinges whych be
presente and those whych be to
come. Also we be commaunded to
praye for the church, that it maye
be deliuered frome errours & vn-
godlynes, and from euell exam-
ples, that thereby mo maye cheye
the Gospell and so be saued. Paul

co=

co. naundeth vs to praye for kyn-
ges and rulers, that God maye
graunt vs peace. Also we be co.n-
maunded to praye for our liuyng
and other bodily necessities. Like
as the prayer of the Lorde doeth
conteyne al these.

Of the lordes prayer

What is the prayer of the Lorde?

It is a brief forme of praying
whiche Christe taught his disci-
ples and all fayethfull men. Ma-
thew. vi. Where ye praye saye thus

Oure father whiche arte in
heauen. Halowed be thy
name.

Thy kingdome come

Thy wyll be done in earth as it is
in heauen.

Gyue vs this daye oure dayely
breaðe.

And forgyue vs oure trespasses,
as we forgyue them that trespaile
agaynste vs.

And leade vs not into temptaciõ.

But

But deliuer vs fro euil, So be it.

The p̄face is the title. For we call god oure father, dwellinge in heauen wher we loke for no earthly heritage, but for heauely Joyes and euerlastynge lyfe.

The firste petition prayeth for the glory of God for the doctryne and goynge forth of the gospel, that is to saye, that the name of god maye be declared sete fourth and prayesed among al people. For it is greate vngodlines, that the name and honour of oure workes and creatures shoulde bee preferred before the glory of god.

The second petition prayeth for the vertue of the gospel and for oure gouernance, that is to saye that God woulde witsasse to begynne hys kyngdome amonge vs by the vertue of the holye gooste. And that the kyngdome of the deuyl maye be cōfounded and broken.

**The third petition prayeth that
here**

here in erath al pastours, Rulars
and subiectes, may do that whiche
is acceptable vnto god. Lyke as
the Angels in heauen do neuer re
sist hys wpll.

These thre petitions belonge
vnto the glozy of god, these which
folowe doe declare our wretched
nes and miseries

The fourth praieyth for our ki
ninge, peace, defendinge agaynste
oure aduersaries, good fortune
in doinge our busines, byrning
bp of childer, to be shorthe all com
modities belongynge to thys pre
sent lyfe necessarye as wel for the
soule as the body.

The first petició prayeth that
oure synnes maye be fogyuen vs,
and that to be certayne, if we wyl
forgyue other. For to the intente
we should certaynely knowe that
God wyl forgyue vs, he settethe
thys worke before vs, that is to
saye, that we forgeue the whiche
do

do faute vnto vs **W** herfor the thys
petition teacheth that in euery
prayer we oughte to haue sayeth
of remysion of synnes, and that
wee muste take **C**hryste for oure
mediator.

The ixte petition prayeth that
wee be not drawen by the crafte
and subtelti of the deuyl vnto vn-
godlynes and other mischiffe, lest
at the lengthe wee, taken in suche
trappes, maye fall into desperaciō
The seuenth petition prayeth for
the deliuerance from synne and
wretchydnes, frome the myseryes
of thys presente lyfe and that
euerlastyng lyfe and rightuous-
nes may be giuen vs.

The conclusion Amen, is a certi-
ficacion of the herte and consci-
ence, that we shoulde beleue vs to
be heard of the father.

C Of the office of Rulers.

What is the office of Rulers.

It is a godli ordinaunce ordeined
of god, for keepynge of good or-
der and peace, to punishe euell
doares, and saue them which be
innocentes, wher vnto obedience
is dewe, not onely, for the auoid-
inge of their oth but also for con-
science. Or more briefly so. It is e-
uerye lawefull power, ordeined a-
monge men by god, for the mayn-
tenaunce of the good and the pu-
nishement of the euell, and to
iudge accordyng vnto ryght and
equalnes. Rom. viii.

What is a tyrant?

He is an euell and vnequall offi-
cer whiche ruleth not accordyng
vnto the lawes, but after hys
owne vnryght desires and malice.

**Is the office of rulers groundyd vpon ho-
ly scripture or no?**

Yes verely. As wel in the olde as
newe testament. Gene. viii. Who
so euer shall shed mans bloude
his bloude shall be also shed. And
Exod. xxi. If anye man doe pur-
pose

posely kill his neyghtboure then
shalt pull hym from myne altare,
that he may dye.

Rome. xiii. Let euerye soule be
chediet vnto the superiour power
for there is no power, but it is of
God. &c.

i. Peter. ii. Be ye subiecte vnto all
rulers which be created amonge
men for the lcue of god, either vn-
to the kyng, as moſte excellent
or vnto captaynes as they which
be sent of hym.

Matt. xxvi. Chyſtle ſayde vn-
to Peter: he whiche ſtriketh with
the ſwearde ſhall perſhe wythe
the ſwearde. And Luke. iii. John
Baptiſte ſayeth vnto the ſould-
ars, do no man wronge, but be con-
tent with your wages.

¶ Is then the office of Baileys, the
ordinaunce of God?

Yes, The good creature of God:
and a thyng not only permitted
of god, as thoſe thynges which be
suplare ſayd to be permittted. As
warre

warre pestilence. et cetera. But a
thing allowed by þ word of God,
instituted & ordeyned of god, like
as the moungs of the heauens &
celestial bodies be ordeined of god,
and other creatures.

¶ Wherfore then doe so many vngodly and
fauill persons spoyle & hold offices & Empires?

¶ Ther must difference be made
between the persons and the office
The office is the tooke of God &
remayneth, although the persons
do abuse þ ordinaunce of God. Like
as Nero Iulianus, & suche lyke.

¶ Unto what thynges must the Rulers
haue respect?

¶ Unto God, vnto their self, and
vnto their Subiectes.

¶ Wherfore vnto God?

¶ That thei may knowe what
is their deuty, & what God doth
requiere of the. For he requireth
four thynges of them.

Firste, the knowlege of God, that
is to say, that thei ought to know
him to be God, in whose hand all

Q. l. powers

powers of the earth be, which gy-
ueth þe kyngdoms frō one vnto an
other, and doth constitute Empti-
res, like as Moyses saith, Deut. x.
David. i. Paralip. xxx. Daniel.
.iiii. The king of Babilon did not
acknowledge the Lord to be God,
therfore was he driuen out of his
kyngdome.

Secondarily þe feare of God,
þe thei may fear God in al things,
and walke diligentli in his ways.
So doth Moyses exhort. Deut.
xvii. And Psalm. ii. And Psa. lxx-
xii. Pharaο the king of Egypt, by-
cause he would not feare the lord
God, was stricken wth ten plagues, &
at the lengthe drowned in the sea
Saul despising the cōmaūdemēt
of God, was casten out of þe kyng-
dome.

Thirdly, wysdome which they
maye obtaine of God, like as So-
lomon. iii. Reg. iii. Psalm. ii. Be ye
learned which iudge the earth.

Fourthly

Fourthly, iudgement & iustice
that thei may iudge i hat whiche
is right by o þ erth. So Moyses
Exod. xxi. Hier. xxi. Deut. xvi.
Esa. i Sap. vi. Achab the kyng
of Israel, bicause he exercised vns-
rightuousnes, agaynst Naboth,
was corrected of the lorde. iiii. Of
kynges the last chap Camyses þ
kyng of the Persians, Caused the
false iudge to be slain, in an exam-
ple of feare vnto al other iudges.

Wherfore vnto their selber

That they maye know w^here
they shuld seke comfort in aduer-
sities, and that thei be not able to
rule al things right in the cōmon
wealth wythout þ helpe of God,
agayn^t so great power of þ deuel
whiche euer goeth about to destroy
and desperse kingdomes, And this
cōfort standeth in foure thynges,

Firste, in occasion, that they
may know their se'fe to be lausful-
ly called vnto the office of a ruler

M.ii. for

For this doth speciallye comforte
the conscience in aduersities Ab-
solom died an euyl death, because
he inuaded the kyngdome of hys
father, and lykewyse the kyng of
Munster.

Secondarely, that thei maye
know, god to be the authour and
leader in this office, and that he
bieth officers as instrumentes, &
appointeth angels for the gouer-
naunce and sauergarde of them,
Daniel. xii. Iosue v. Iudi. ii

Thirdly that thei maye know
God to take Ciuile iustice for the
most precious treasure vpon erth,
in so much that he wilsafe to call
the Rulers by this worde *Elohim*,
Psalm .lxxxii. I haue sayde ye be
gods, and that he commaundeth
to praye for kynges and Rulers.
i. Timoth. ii.

Fourthly, that thei ever haue
before their eyes, the exāples and
hystories of the olde testamente;
how

how God hath wonderfully deli-
uered the rulers fro present euils.
For an example be Abraham, Joseph
Gedeon, Dauid, Eiechias &c.

C Contrarye wyle howe he hath
destroied those which make iniur-
rection agaynste the rulers. For
an example be Choz, Dathā, Ad-
solome, Judas of Galyle, Theu-
das & the byore of y husband me

Wherefore muste they haue respecte vnto
theire subiectes

C That thei mai know, bi what
meanes they oughte to rule and
gouerne their subiects in peace &
tranquillity. for they must with
one eye haue a respecte vnto God,
and wythe the other vnto theyre
subiectes.

C Besid that, that thei take not
theyre subiectes as it were brute
beastes but as companyons, and
felowe heires of euerlastyng lyfe.
Then after, that thei defend the
which be pore widowes, fatherles
Childe

Chſder, them which need whose
father and iudge God testifeth
him selfe to be, & that they know
them selfe also to haue a lozde in
heauen Colo.iii.

¶ And birdly, that they promote and
defende good men, and correcte the
which be euil, that they whiche
be good may haue peace, the after
good bypnyng bp of you the in
lernyng, and synally G: dylpnes:
e. But they must correcte wyth
reason, as it is a cōmon sayng: g p
they lese not the more for the lesse
that is to say, that they do not for
the cause of the manne destroye, a
whole cōtry. It is a pro-
uerbe He cā not be a ruler, which
cā not dessemble. For an ex-
mple is Dauid, which woulde not kill
Joab the murderer, so long as he
liued. And Augustus was wont
to say: To warre is to catch fysh
with a golden hoke.

¶ What do the Rulers owe vnto their
subiectes? These thinges

firste

Firste, That they heare wyth an equal minde widowes, fatherles chylder, pooremen, and iudge and promote their cause.

Second, & they defende their subiectes, and kepe them in peace that they promote good men, and punish & euyl doers & adourne the common welth with good ordinaunces and lawes.

Thirdly that they institute & prouoke, vnto godlynes, and the knowledge of gods worde. These workes doe greatly adourne rulers and be acceptable vnto god.

What dooe the subiectes owe vnto their rulers?

Three things, tribute, fear, honour and loue. Rom. xiii. Gyue & is due vnto all men, vnto whom tribute, tribute: vnto whom fear fear, vnto whom honour: honour Be in debt vnto no mā, but loue one another. **O**f tribute sayth Christ: Mat. xxii. Gyue vnto the Emperour that is due vnto hym

Q.iii.

Of

Of feare. Psou xxiii. My sonne
feare the Lorde and the king, and
haue nothyng to do with the se-
dicious. Of honour .i. Pet. ii. fear
God and honour the kynge.

Is the power of Rulers infinite?

No, for they oughte to commaūd
or do nothyng agaynst the lawe
of god, or the law of nature. Thei
be to blame also when they com-
maund anye thyng agaynst the
lawes of their kingdōe, or agaynst
the fourme of their Empire.

It was not lawfull for Achab to
take wrongfully the byneyard of
Naboth the citsen agaynst his
wyl. So is it not lawfull for prin-
ces to wythdrawe the goodes of
their Citisens so much as thei lust
and at their owne pleasure. For
the citisens bee Masters of their
owne goodes. And Ihon Baptist
saith be content w your wages. &c

Wherfore, the place of the king-
domes right or title in Samuel
graunteth not vnmensurable licēce
vnto

unto pynces, But it speaketh of
their wages: it is to saie it graunt-
teth them to take wages of the
goodes of pryuate men for the ne-
cessity of the common wealthe.

¶ But what if they shal commaunde any
thing agaynst Goddes lawe?

¶ Then muste we answer with
the apostles: God must rather be
obeied then men. for an example
be Daniel, the thre Childer, also
the Machabies, also the apostles
Act. iiii. They must rather be mo-
nyshed that they oughte to kepe,
not only the second table, but the
first also, that is, that it belongeth
not only vnto rulers to take care
for defendyng of the tranquillitie
and peace of their citisens, and to
wythdrowe and expell wronges
from their goodes and bodies: but
also to kepe good order concerning
religion.

¶ Wherefore the rulers must forbid
vngodli seruice, vngodli doctryne
heresies, forswearynge, and co-
ntention

tention of religio. Like as not on-
ly the kynges of Israell did, but
also of the Gentiles, Nabuchodo-
nosor and Darius, whiche made
proclamacions, wherein thei dyd
forbid that any blasphemie should
be spoken agaynst the God of Is-
rael. So shall commonwealthes
be truly happy, for God in lyke
manner will defend them, and geue
the aboundaunce of all goodnes
as he hath sayd: I will glorify the
which glorifie me.

¶ Be these politike workes accept-
table vnto God?

¶ Yes, Domestical and politike.
workes of this life, whiche every
one doth according to his vocati-
on, be good workes, and in them
which be Godli, be true seruice
of God, for they be workes commaū-
ded of God, and therefore prophets
doo ofte praise these politike wor-
kes wherof some be workes of mer-
cy commended aboue sacrifices.
Esa. i. speaketh of sacrifices. Who
doth

doth require these things of your
handes &c. But of suche polytike
workes he saith

Seke iudg met, heape them whi-
che be oppressed, defende widowes
&c.

And he p^ro n^rsethe therunto re-
wardes. If your synnes shall be
redde as scarlet, they halbe made
as white as snowe Mic. vi. A wyl-
mercy and no sacrifice. &c.

And of domesticall offices Paule
saith. i. Ti. mo. ii. A woman shalbe
saued by generacion of childer &c.
Here doth he ioyne saith he and the
workes of vocacion.

Wherfore dooe he v^rrites them so greath
praise monastical workes.

They do inprudently and sore,
greue the consciences of many meⁿ
for the worke of Ciuile life ougth
to be preferred before monastical
workes for thre causes.

Firste, bycause they be coman-
ded of God and be oure vocacion

Seconde, They be offices of
Loue

A one, ordeined for the comon profite of al men.

2^d Third, Thei be in feoperdy of þ cross and commō aduersities, therfore they be exercisynge of faythe. Contrariwise, monastical workes haue no commaūde ment of God or vocation, wherfore thei be vnprofitable seruice. Math. x. b. They worshippe me in vayne teaching the commaundementes and doctrynes of men. Besyde þ they whyche teache these workes dooe not helpe other, but rather enioye moſte pleaſaunte idlenes, whose bealy is their God. Rō the last chap. finalli, thei wil take no payns in the troubles and aduerſities of the comon wealthe. &c. Therfore Ciuile life is muche to bee preferred before monastycall ceremonyes and workes.

Of matrimony

¶ What is Matrimony?

It

It is lawfull couPELLyng of mā
 & woman, instituted, vniuer-
 sally, for the byrnyng furth of
 children and auoyding fornicatio

¶ Whose Ordinaunce is it:

It is the ordinaunce of God, for
 God is þe ordeiner of Matrimony
 fyrst by the counsell of God mā
 is created. Gene. i. Let vs make a
 man after the similitude of oure
 owne ymage. Secondarelye, the
 woman is also created by the cou-
 sel of God. In the same place. It
 is not good þe mā shalbe alone
 lette vs make hym an helper. &c.
 And he castyng Adam in a slepe,
 dyd take a rybbe. &c. and thereof
 buylded a womā. Thirddly he dyd
 byrnyng hir vnto Adam, and blessed
 the: Increase and multiplie, and
 fyll the earth.

¶ Betwene how many may Matlage be
 made at one tyme?

Betwene two alone

2d For Matrimony is the lawe-
 ful coupling of man and woman

And

And although the examples of
old testament do wytes, that
polygamy, & hauyng of many wy-
ues was vied, perchaunce for the
more increasynge of childer & per-
mitter for other causes: y et in w
testament doth generally forside
it, Christ being the author, whiche
doth call agayne matrymony
to the first institution. Math. xix
He which made man, made theint
man and womar. Gene. ii. They
shalbe two in one fleshe.

¶ When was it instituted?

In paradise a place most pleasaunt

¶ When was it instituted?

In the begynnynge of the worlde;
in the tyme of innocencye when
ther was as yet no synne.

¶ Wherefore was it instituted?

Firste, for the procreation of
Childer, that mankynd myght be
preserved, Gen. iii. Increase and
multiplye &c.

Seccondarily, for the auoiding
of fornication. i. Cozinth. vii. Let
euery

euery man haue his wife, and. E-
uery woman hir husband

Thirdly, for the eschewing of
Idlenes, that is to say, that they
whych be maryed shoulde haue
some thing to do, lesse they shoulde
synne in idlenes.

What is to be done in Matrimony

Let them whych be maryed
put al their trust in God whych
is þe author and institutor of ma-
trymony, Let them lyue together
peaceably and wyth one hert let
thẽ bring vp their Childer which
GOD hath sente them, and their
houshold in the feare and loue of
God, & let thẽ so ble their goodes
that they do not hurt other men.

What is to be suffered?

What is the crosse of mariage?

After breakyng of þe cōmaūdmēt
God said vnto þe man. Thou shalt
eat thy bread in the sweate of thy
browes &c.

He sayede vnto the woman thou
shalt bring forth thy childer in
sorowe

forowe. &c. And yet dothe he com-
fort them in the crosse. He saythe
vnto the mā whils thou be retoz-
ned into erth wherof thou arte
made. &c. He saith vnto þe womā:
Thou shalte brynge furthe, but
in sorowe. And Paul .i. Timoth
ii. The woman shalbe saued bye
generation of childer, If she will
remayne in faythe.

Q May matrimony be dissolued or no?
A No, for Chyiste saythe Math.
xix. Let mā not separat þe whiche
God hath coupled. Yet when
adultery doth chaunce, the bande
of maryage is broken, and þe fayth
whiche is promysed is also broken,
wherfore in such case it is lawfull
to separate, according vnto þe doc-
tryne of Chyiste.

Q What are to be obserued in matrimony?
A The consente of fathers and
mothers, or of them whiche be in
their stead Also the consent of the
persons whiche make þe contract,
Also the lawes of nature, Impe-
rial

cial, and the customes of þe cōtrei.
For matrymony pertyneth also
vnto Ciuile or politike order. Al-
so let them whyche bee maried
thynke, that this kynd of lyfe is
acceptable vnto God, & therfore
is it anoynd with promisses and
the worde of God. Also wyth bles-
synges as well bodyly as gostly.
Psalm Cxxviii. Thou shalt eat
the laboures of thy handes, thou
shalt be blessed and it shalbe well
wyth the. Thy wyfe lyke as a
byne tre. &c. Also Matrimony is
a token of the spirituall Mariage
& felowship which is the church
of Christ Ephe. b.

In marriage fre for al men
Yes, before Christes tyme, virgi-
nitie was condemned, nor it was
not admitted that any shoulde re-
mayn birgyns, for the fede which
was to come. Because it was vn-
certayn of what woman Christe
shoulde be borne. And it was the
curse of the lawe, not to brynge
forth

further seed in Israel. But now we is
Matrimony free .i. Cor. .vii. con-
cernyng virgins I haue no com-
maundemēt. &c. But Christ doth
accept thre kyndes of gelded mē.
Math. xix. These except, no man
ought to be without Mariage.

Cofinuocation of Sayntes.

Que Saints to be called vpon for
mediators?

No, for Paul sayth: there is
none mediatour of God and
man, a man Jesus Christ. i.
Tim. ii. And Roman. viii. Jesus
Christ which was dead, which al-
so hath rysen agayne, whiche sit-
teth at the ryght hand of hys fa-
ther, which also doth pray for vs
&c. And. i. Ihon. ii. If any manne
shall synne, we haue an aduocate
with y father Jesus Christ, iust.
By these sentences is the moost
vaine distinctiō confuted, wherby
the papistes teache that there be
two mediatours, that is to saye,
one

one of Redemption; as Chyſte:
And the other of interceſſion, as
ſayntes:

I Doughte the ſayntes to be worſhipped:

Exo. for Chyſte ſaith. Math
.ix. Thou ſhalt worſhip thy lord
God, and hym alone, ſhalt thou
ſerue. And. S. Auſten in the boke
of treue religion. Sayntes are
to be honoured for Imitation,
not for religion. And we honoz
Angels with loue not with bon-
dage, nor we buylde not temples
for them. For ſayntes wyl not þ
we ſhal worſhip them ſo. For they
knowe vs, when we be good to be
the temples of God. Therfore it
is wel wytten, that the Angell
dyd forbyde the man to worſhip
hym, & tolde hym he ſhould wor-
ſhyp God Apoc xix. And xxii.

Chriftoſtomus. bi. Homil.
De perfectu Euangelio ſayth: with god
we nede no patrōs, nor much rai-
nyng bp and downe, to flatter o-
ther men But althoughe thou be
Alone:

alone, and haue no patrone, and if
thou wilt thy selfe pray vnto god
thou shalt haue thy purpose. For
god doth not so expressely graunte
when other do praye for vs, as if
we should pray our self, although
we abounde wythe much synne.
For an example is the woman of
Cananye, Math x b.

¶ Yet by lordes and Carles must we gooe
vnto the kynges of Dynaces.

¶ Ambrose. Rom. i. Dothe ma-
nyfestly confute thys similitude
sayinge: lyke as he is ryghtly con-
dempned for a trayter, whyche
gyueth the honour of a king to an
Carle or lord: So be they also
worthy to be accused whych gyue
the honour deuie vnto the name of
God vnto anye creature, and for-
saking the Lorde, worshippinge their
felow seruantes. Nowe then we
make suyt vnto the kyng by hys
rulers and officers because he is
a man, & knoweth not vnto whō
he hath committed the common
treach

wealth. But to obteyned fauore
of god whych knoweth al things
we nede no forspaker, but a de-
uout mynde.

How must we then worship saintes?
We must thinke and speake al-
so, most honorably of sayntes. For
god wyll wythout doubt that we
shall honour the, who he hys selfe
doth honour. The father doth ac-
knowledge them for hys Chylder.
The son calleth them brethren &
felowe heyres. The holy goste cal-
leth them hys temple. Therfore
he whych dothe not honour them
doth despyse Christ in them, and
the grace of God, whereby they
haue attained vnto so great holy-
nes and vertue. For what dothe
he iudge of the holy Church, whi-
che wil not honour, our like me-
bers in Christe, whych be now set
at rest & certisyed of euerlasting
helth? The old churche did cele-
brate the memoꝛales of sayntes,


R.iii.

it did

It did thanke god for their deliuer-
raunce, for the grace of god gyue
vnto them, and for their blessed-
nes. & for the godly gyftes whych
god dyd poure into hys churche
by hys sayntes. Wee see also in
sayntes, what the grace of god cā
do. For when we heare the, which
were lyke vnto vs, so myghtely to
haue ouercome the world & death
we should by & by be prouoked to
conceiue the trust of the mercy of
god promised in Christ. The their
Examples dooe inflame vs vnto
emulation, & we praye vnto god
for such lyke saythe, and folowe
the vertues of the sayntes as our
vocation and profession is. So is
oure sayth in Christe confirmed
charity is kyndled, Hope of euer-
lastyng lyfe is made stronge, we
remember that they be not loste,
but sent before vs vnto the life of
the worlde to come. Therfore we
worshippe them wyth suche kynd
of

of worship and loue, as we gyue
vnto holy men in this lyfe. But
with godli honoz we nether wor-
shipe, nor yet do teache that any
other ought to be worshipped but
god alone. For the sayntes their
selues, or men, or yet Angels will
not suffere that to be gyuen vnto
them, whych they knowe is due
vnto god only.

Of buryall

 **O** Wherupon cometh burying of the deade
of the word of god Gen. iii.
Thou art ashes & thou shalt
be turned into ashes. By
cause this word. אפר in hebreu si-
gnifieth erth which is digged by,
or ground, like as it is sene, in gra-
ues. For thys cause thys honeste
Ceremony of buryenge dyd euer
remayne in the Synagoge and
in the church, & it is a testymony
of oure faythe, that we beleue the
resurrection of the fleshe, and of
our loue toward our neighbours

R iiii.

whych

whych be dead, whom we beleue
not to be loste, but only to be sent
before vs, nothyng doubtyng but
that we shal se al our frendes in
the day of the lord, and that they
and we shal dwelle together with
Christe for evermore. The gentiles,
and specyally the Romaynes, dyd
burne their deade bodles.

Wher must the place of buryng be?
Amonge our auncestors as wel
Jewes as Gentiles, Buryng
was wythout the Cytie. So A-
brahā dyd by a felde of ephron for
þe buryng of his wyfe Sara, Ge-
ne. xx. ii. Wher also afterwarde
were buried Abraham, Isaac, Ja-
cob, and Joseph. So was þe yonge
mai: whom Christe rayled from
death caried out at þe porte Dain,
Luke. vii. So Lazarus was bur-
ied wythout Bethania. So like-
wyse the sepulchre of Christe was
wythout Iherusalem, Therfore
remayned this worde *efficitur* a-
monge

Amonge latine men that is to saye
to be carped out.

How must buryal be celebrated.

Burpeng ought to be relygy-
ously handled among chriſten mē
for þ vndeceyueable hope of our
reſurrection. And þ corſe muſt be
caried vnto þ Sepulchre, of godli
men. And when the body is burie-
ed, we ought to remēbre, that we
be al dead & dampnable thow we
Adam. Then agayne th at we be
al reuiued in Chriſte, whych hath
reſtozed al vnto vs, whyche Adam
before hath corrupted & loſte for
he hath ben dead for our ſynnes,
whych he hath al clenſed & pur-
ged by his death & hath aboliſhed
our death, and he is made reſur-
rection & lyfe vnto al them which
beleue. He which beleueth in him,
althoughe he ſhal be dead, yet ſhal
he lyue. And euery one whych ly-
ueth & beleueth in him, ſhal neuer
dye, John. xi. Our bodies be mē-
bers of

of Chyſte. Therefore lyke as God
bath rayſed bp Chyſte our lord,
& our head, eue ſo will he raiſe bp
vs by his power. i. Corinth. vi.

Of the ryſyng again

of the dead.

Q What is the reſurrection of the dead?

A It is wherin at the laſte day al
men ſhal ryſe from death, they
whych be godly vnto euerlaſtig
lyfe, and they whych be vngodly
vnto euerlaſtyng puniſhement.

Q How canſt thou proue the reſurrection
of the dead?

A This article of our fayth is
counted the beſt, for whose cauſe
we profeſſe al the other. Therefore
the ſcripture, & ſpecially þe newe
Teſtament is ful of teſtimonies.
And to confyrm our myndes
agaynſt eptures opinions, and to
noyſſe the fear and our fayth, it is
good to haue in a redynes, many
teſtimonies, whych may teſtyfye,
that we ſhal riſe wpth theſe ſame
bodys. Math, xlii. Chyſte pro-
ueth

ueth the resurrection of the dead
because God hath sayed, I am the
god of Abraham, and the god of
Isaac, and the god of Jacob. etc.
God sayth he, is not the god of the
dead, but of the liuyng. Therefore
it is necessari that holy mē which
be dead shall rylse agayne wythe
their bodyes.

Also cap. xix. He calleth resurrec-
tiō a regeneratiō, whē these bod-
es raised from their graues or se-
pulchres shall be renewed. Luke:
xiii. It shall be restored to the re-
surrection of the iuste:

Johan. vi. This is the will of my
father. & euery one which seth the
sone & beleueth in him, shall haue
euerlasting lyfe, and I will rayse
hym bp agayne in the laste daye.

Rom. i. viii. If the spirite of hym
whiche raised Iesus from death,
do dwell in you, he wyll reuyn
your mortal bodyes, for the spirite
of him which dwelleth in you. In
the

þ same place. But we also hauing
þ first fruite of þ spirit do longe
after the election of the childe of
god amonge our selues, lchynge
foz the redemption of our bodies.
1. Cozinth. xii. He dothe purposely
defend this article thorow out þ
hole Chap. for he proueth by the
resurrection of Chyiste, that we
shal also of necessity ryse agayne.
For therfore hath Chyiste rylen þ
he myght ouercome and abolythe
death, and that he myght restore
anewe an euerlastynge lyfe vnto
them whych beleue.

Aske as death, sayth he, entered
in by man, euen so by man is the
resurrectiō of the dead. And like
as al be dead in Adā, euen so shal
al be reuiued in Chyist. ii. Coz. iiii
Euer carting about, þ dyng of Je
su chyist in our bodies, þ the life of
Jesu might also appere in our bo
dies. If the lyfe of Chyist ought to
be declared in our bodies, it is ne-
cessary

cessary that our bodies deliuered
from death and raised vp againe,
shall liue an euerlastynge life. If
we beleue þæt Christ is dead & hath
risē againe: euen so wil god bring
thē wyth him whych haue sleped.

Thessa. iiii.

¶ Wyngē forth wytnesse out of the olde
Testament.

Esa. rrb. The face of thē which
be wrapped in, shalbe deuoured in
this hill wherwythe all people be
wrapped, and the couering wher-
wyth all people be couerede, and
death shalbe deuoured for euer-
more. The prophet calleth þæt face
of them whych be wrapped, death
& synne wherin al people be wrap-
ped, for deathe before God is as it
were a wrappynge in, wherin al þæt
world is inuolued, but this wrap-
pyng in, in the hill Syon, þæt is in þæt
church shalbe abolished fro þæt god-
ly, for þæt is the fruit of the Gospel,
that it reuiue thē which be dead.

¶ Esai. rrb. The deade shall
lyue, My kylled menne shal ryse.

¶ Marke

I had on Sunday
 about 11000
 11000

I had on Sunday
 18th Nov
 1877

Feb

testament kept the sayth and
beleue of resurrectiō . For in faith
be they al dead , not receyving
promysse et c : Therefore Jacob
commaunded his chylder to bury
him in þe sepulchre of his fathers
And Joseph commaunded his bo-
nes to be caried out of Egypt.

Global men cycle both good and bad

The resurrection of al men shall
be one & comō, as wel of the god-
ly as of the vngodly, but in vn-
lyke conditiō. For the godly shall
ryse into euerlastyng lyfe but the
vngodlye into iudgement and e-
uerlastyng paynes.

Q—Prone that the ungodly shall also rise with their bodies unto punishment?

John. b. Chyiste layth : The
hour shall come, wherein all they
whych be in theyr graues, shall
heare the voyce of the son of man
and they whych haue done good
shal procede into resurrection of
lyfe, but they whych haue done
euel into resurrection of iudgmēt
Daniel

Daniel . xii. Manye of these
whych do slepe in the duste of the
earth, shall awake. Some into e-
uerlastyng lyfe, and some into E-
uerlastyng reproffe that they mai
se evermoze. .ii. Corinth. iiii. We
must al appeare befoze the iustice
seate of Christe, & every one maye
make account of his owne deedes,
like as he hath done, whether it
be good or euil. Math. x. feare
hym whych can, cast both & body
and the soule into everlasting fire
Esa. lxvi. They shal goe forth &
se the carcases (that is to saye the
bodies) of men, whych haue bro-
ken my commaundementes. The
wozme of them shal not dye, and
the fire shal not be quenched, and
al fleshe shalbe ful wyth syght of
them.

Now shal the resurrection be

1 Cor. i. Corinth. xv. In the
twyncklyng of an eye, in the last
trumpet, for the trumpet shal
blowe

blowe, and the deade shall aryse
vncorrupted, & we shall be chaun-
ged.

¶ Nowe shall this alteration be

That whyche is corruptible
(saith he) must be made vncorrupt-
tible, and that which is mortalle
must be chaunged into immorta-
lle, but when that whych is cor-
ruptible shall be made incorrup-
tible, and that whych is mortal
shall be chaunged into immortal-
tie. Then shall the word be fulfyl-
led whych is wyrtten, death is de-
uoured and swallowed vp in the
victory.

¶ Nowe shall they aryse

Gloriously wyth all perfection
gostely and bodely. Paul. i. Corin-
th. 15. Dothe numbre foure giffes
of a glorified body, cleannes, po-
wer or leithwesnes & quicknes
or rednes. This body sayth he, is
sowne, & is, is buried in the earth
in corruption, infamy, infyrmyty,
a natural body. It shall aryse in

S. i. in

incorruptiblenes, glory, power
a spirituall body.

¶ Behewe a figure of the resurrection by þ
creatures.

Behold a corne of wheat, which
is casten dry into the earth, and it
is not reuyued so that it can not
growe, vnlesse it be dead or rotten
before. Joh. xii. Christ saith: vn-
lesse the corne of wheat. act. The
corne is sowne into the ground,
litle, vile and dry, whych putrifed
in the earth as it were reuiuing,
groweth into a tēdyegrasse, anone
after cometh stalkes and then the
eares. So shal thy sayde bodye,
whych is buryed, at the length
arise, but wyth an vnspeakable
beuty. For the ryghteous shal
shyne in the kyngdome of god, as
it were the sunne.

¶ But what shal come of them whom the
last daye shal fynde yet lyving in fleme?

¶ They shal not fall in þ hādes
of them which buri the dead. For
Paule saythe .i. Thessa. iiii. We
which

whych remaine as yet, shalbe
also caried bp wyth them whych
be dead before, into the cloudes
for the metyng of the lord, in the
ayr, and so shal we euer be wyth
the lord.

Of the end of the
worlde, of the iudgment of þ last
day of the lord.

Q What is the consumation of the worlde?

It is whē þ state of this worlde,
and the course of tymes shal
passe away, when Summer,
winter, day & nyght shal cease;
Gene. r.

Q What is the last iudgement of the day
of the lord?

It is whē the lord Iesus Chryste
in his comyng, wyth great power
and maiesty, shal gyue equal &
vndenyable iudgement vnto all
mē accordyng vnto their workes
as well vnto the godly, as the vn-
godly, either vnto euerlasting life
or euerlasting punishment.

Q How many comyngs of þ lord be there?

S. ii.

The

The scripture doth teach vs þ
there be t'wo comings of the lord,
The first was lowly, whē he was
incarnate in þ shape of a seruāt,
that he myght beate oure sinnes.
The other shalbe gl'orious and
terrible, when he shal come as þ
laste iudge in an vnspeakeable ma-
iesty, in the end of the worlde, to
iudge the quicke and the deade.
Augustinus: Chyiste did come pri-
uily to be iudged, He shal come
openly also for to iudge, Act. i.
Chyist is ordeined of god, þ iudge
of the lyuyng and the dead. Acte.
xvii He hath appointed a daye,
wherē he wyl iudge the worlde
in equalnes.

Howe shal he come to iudge?

Visibly in a cloude, lyke as he
hath ascended vp. Actes. i. And in
maiestie and gl'ory. i. Thes. iiii. in
the voyce of the archaungell and
in the trumpet of God.

Wherefore to iudge?

That he may geue vnto the god-
ly

by euerlastyng fyre both bodily &
gospely, and vnto the vngodly pu-
nyshment and euerlastyng fyre.

¶ What order of þ last iudgement shall ther be
¶ Certayne tokens shall go be-
fore the day of iudgement, Cer-
tayne shall be vpon the same day,
and certayne shall folowe.

¶ What tokens shall goe before.

¶ The Empire of Rome shall be
destroyed, The mā of synne shall be
declared, ii. Thess. ii. Their shall
falle Chyistes ryle and false pro-
phets. The church of Chyiste shall
suffer most greuous persecutiōs
Math. xxiii. Ther shall be tokens
in the sunne and mōne &c. Luke.
xxi. The Gospell shall be preached
in the whole worlde.

¶ What tokens shall appere vpon the
same day.

¶ The cominge of Christ shall be
sodden, like as the fleyng of the
lyghtenyng from the east vnto
west. Iher shall goe before his face
Psalm. lxxxvi. vi. The tokens of þ
S. iii. sunne

sonne of man that appeare in hea-
uen. All dead men shal aryse, as
well godly as vngodlye. Chyſte
will deuſe the good from the euil
and will gyue the last iudgement
Mathew. xxv.

Q What token shal folower
the visible renewinge of þe worlde
þe punyſhment of the vngodly, life
of the godly Euerlaſting.

Q Can the houre and the day of the iudge-
ment be knowen?

A Of that day and houre ſaythe
Chyſte Mathew. xxiii. No man
knoweth, no not the Angels but
my father alone. And þ. i. Theſſ. v.
The day of the lord like as a thefe
vpon the nyght. So ſhall it come.
when they ſhall ſay peace & tran-
quillity, then ſhall the ſudden deſt-
ruction come vpon them.

C Of Euerlaſtyng lyfe

What is euerlaſtyng lyfe?

It is the euerlaſtyng taſte and
feeling of grace and the mercy
of god, and peace of euerlaſtyng

top of conscience, in the hertes of
the faythfull, ¶ It is a certayne
knowlege of god and oure lord
in Jesu Chyste, which begyneth
here in faith vnder a sure hope &
spirite, & it shalbe openly declared
after this lyfe vnto euerlastyng
loyes and an immortall heritage.
more breifly so. Euerlastyng lyfe
is to know þe true god, and Jesus
Chyste who he hath set, Joh. x. xlii
¶ What is euerlastyng deathe?
¶ It is euerlastyng sorrow and
teare of conscience for the wrath
of god.

¶ Who hath promysed euerlastyng lyfe?

¶ Chyste oure lord.

¶ Vnto whome?

¶ Vnto them whych beleue. For
so hath he said. Joh. iii. He whych
beleueth in the son of god hath e-
uerlastyng lyfe, but he whych
doth not beleue in the son, he shal
not se lyfe, but the wrath of god
taryeth vpon him. John. v. Were-
it verely I sai vnto you he whych

Sitti

heareth

heareth my word, and beleueth in
hym to whych hath sent me, he hath
euerlastyng lyfe, and he shal not
come into iudgement, but he shal
passe from death into lyfe.

¶ Which be the effects and vertues of euerla
styng lyfe.

¶ Not to fele any more synne &
death, but to haue euerlastyng
Joyes and gladnes: **Esa. xlv.**
And death shalbe vtterly deuou
red, and god shal wype all tears
from the eyes of them, and ther
shalbe no more death, nor sorow,
nor Crieng &c. **Apoc. xxi. Esa. lxv.**
Lo I create new heauens, and
they which were before shalbe no
more remembred, nor yet ascend
into your hertes, but ye shal re
ioyce & be mery for euermore in
those which I create. Because lo
I create Iherusalem, gladnes
and the people of it reioyce, and
they shalbe mery in Iherusalem,
and I will reioyce in my people,
and þ boyce of weptyng & wailing,
and

and the voyce of .Cypeng shall be
heard no more in it &c. Also Chap.
ii. They whych be redeemed of the
lord, shall returne and come pra-
sing into Syon and euerlasting
ioyes vpo their heads. They shal
reioyce and be mery, and sorowe
and moynynge shall be abolished.
Psal. iiii. Boze men shall eate &
be satisfyed and they shall prayse
the lorde whych do seeke for hym,
and their herts shall lyue for E-
uermore. Psalm. iiii. They shal a-
bound wyth corne & wyne. But
I wil sleep and take reste, bicause
thou lord dost make my dwelling
place sure. Esate. lxi. Ther is no
eye whych seeth, but thou alone
O God what thou hast prepared
vnto them whych loue the.

¶ These testimonies doe declare
that euerlastynge lyfe is such a
state, wherein we be delyuered fro
synne and death, and from all mi-
series and wretchednes, shall liue
in

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